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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN

VOL. VI.

SEPTEMBER, 1891.

No. 9.

OF all the sad messages which we have been obliged to send out since the opening of the year, the most painful has fallen to this month. The daily papers have already informed many readers of the accident at a railway crossing in the streets of Elmira, N. Y., on July 27, by which the Rev. Wellington White, his eldest child, Lillian, aged nine, and two children of other families lost their lives. The carriage in which Mr. White was driving, besides the four persons who were instantly killed, contained Mrs. White, the baby and Mabel, seven years old. The last is now well, and the baby will recover, but Mrs. White was carried to the hospital dangerously wounded in the head and, except for a moment at a time, has lain unconscious ever since. Her physicians still hope for her recovery. The family were at Mr. White's father's, in Elmira, making their last visit in America before returning to China.

An unusually large number of our friends have heard Mrs. White speak in society meetings, where her animation and magnetism, as well as faithfulness in exhortation and generous presentation of the work of her fellow missionaries, attracted sympathy and affection toward herself. In this hour of suspense, a volume of prayer will ascend for her and her little ones, her parents and sister, and for the other families thus suddenly bereaved.

LAST word from Mrs. White, August 13. Improving slowly, though her condition is yet critical.

WHILE suitable and fuller tribute to the late Rev. Wellington White will be found in the pages of *The Church at Home and Abroad*, we cannot deny ourselves the privilege of a single word. Through repeated interviews the last year, we have come to entertain a very warm respect for Mr. White's substantial qualities. He was wholly without show and parade, but one could not talk with him five minutes on

mission subjects without feeling how reliable were his views. Two of the most valuable contributions we ever received on the subject of Christian effort for the Chinese in America, he furnished, by request, with a kindness and promptness that were perfect. His death, after ten years of single-hearted service, leaves a vacancy in the Canton Mission that it will be hard to fill.

THE Siam mail has brought particulars of Miss Small's death, from cholera, on Friday afternoon, June 5. She was taken ill Tuesday evening and from the first anticipated death. Wednesday night she bade farewell to the school-girls telling them, in Siamese, that Jesus had called her and she had great joy in going and charging them to meet her in Heaven. Her sufferings were intense and she begged Dr. Thompson, who had hastened up from Ratburee and was beside her for 27 hours, not to prolong her life. She said the Lord saw Petchaburee needed a missionary's grave and she was willing it should be hers. It was made in the churchyard and, on June 6, her body was laid there "with the usual Christian ceremonies accompanied by much weeping on the part of the girls and Christian women who stood by." Mr. McClure writes: "In life Miss Small had not been very free in expressing her religious feeling, but in death her faith shone forth sublimely,—not a shadow of hesitation, but every evidence of joy at the prospect before her." Miss Cooper writes, how "unobtrusive" she was in making her work public, how "faithful to duty no matter how much was put upon her slight frame," and the "pleasant companion" she was, "whom one could not but love from the first hand-clasp."

AFTER long dearth of workers in the Gaboon Mission, it is delightful to know the tide is rising in the wake of our active new missionaries. Mr. Godduhn baptized

fifteen adults at the March Communion in Batanga, and the same day presented to the Church goblets and table linen sent by the Shawnee Mission Band in memory of Rev. B. B. Brier.

LAST spring two men from towns near the Campo River went to Mr. Godduhn begging for a "proper Bible reader" to conduct Sunday services among their people. Accordingly the missionary made a trip, surveyed the ground and stationed a helper in a centre accessible to several towns. It was on that journey that, after many hours of hard marching, he reached Eboye after 9 o'clock p.m. A man soon came to him saying, "now you must make meeting." He found, to his surprise, a house of prayer, provided with benches and something to represent a pulpit. The house quickly filled to the utmost, and "when I closed with the Lord's Prayer it seemed as if all present knew it." No missionary had been there, but a young man whom Mr. De Heer baptized down at Benita had come back to his home and taught the people as well as he knew.

IN April last, Dr. McMillan spent about a week examining inquirers at Evuni, West Africa, and received fifty-four adults to the Church. They had been inquirers for three years. Many came forty miles to the Communion service, by canoe and on foot. About 700 persons were present and "the collection" is a fitting name for their offerings that day. They amounted in value to \$6.00 and included pipes, tobacco, plates, padlocks, cassava and bananas.

THE missionaries destined for Sam Kong, South China, arrived there safely May 23.

THE riot at Wusuch on the Yang Tz River resulted in the death of an English Wesleyan missionary and a custom-house officer.

ONE of our missionary mothers who has gone through the experience says: "The only sacrifice that we make that is worthy the name of sacrifice, the only thing we ask to have made up to us, is the parting with our children while they are still so young. I feel sometimes as if we could almost *claim as our right* that they grow up to noble, pure manhood and womanhood, because of our suffering for them. Is it too much to ask?"

And we might add; Is there any prayer that has been more steadily answered in

the affirmative? How rarely do we ever hear of a missionary child going astray. Besides the large percentage who have gone back into the field abroad, what solid workers they have made in the Church at home! Dr. Wm. M. Taylor says that Edward Judson and A. F. Schauffler of New York, both of them sons of distinguished missionaries, are his "trump cards," because he has so often used their example in argument for foreign missions.

AFTER living many years among Mohammedans, Mr. Pond writes from Barranquilla, in Colombia, that "polygamy, with no legal but strong social sanction, is more the rule here than it is in Mohammedan lands"; and after a residence of several months he had "not yet seen a priest," and finds but two Roman Catholic Churches for 30,000 people, "a great advantage," as he observes, "over most Latin Church countries."

A NOBLE gift to the cause of Christ and the advancement of sound learning in Japan is the Harris School of Science, established at Kyoto, last year, by a gentleman of New London, Conn. The School is in connection with the well-known Doshisha University, and while but \$15,000 were put into the requisite building, its future is secured by an endowment of \$85,000.

THE *melu* at Hardwar, North India, was attended by hundreds of thousands this year, an unusual number for even that sacred shrine, the priests having announced that this is the last year the Ganges water will be efficacious to wash away sin—a money-making trick, by which they would seem to overreach themselves. "But," said a Hindu gentleman, "they can easily say, next year, that for some unknown cause the water has returned to its former efficiency."

SINCE the opening of the year, fifty Scandinavians from the U. S. A., twenty-seven of them women, have arrived in Shanghai, to serve as "Evangelists," in response to Hudson Taylor's call for a thousand to join the China Inland Mission.

THE Methodist brethren in San Francisco have had, for five years, a Japanese Mission, an outgrowth of their Chinese Mission in the same city. There were 175 Japanese members a year ago, and their church is known among themselves as the Take-a-seat Church.

OUR MISSIONARIES IN JAPAN AND KOREA

AND POST OFFICE ADDRESSES.

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ROOM FOR THE BIBLE WOMAN IN JAPAN.

DURING the past two years much has been written of the Japanese woman. Her beauty and graces have been praised by Sir Edwin Arnold who, whether dwelling in the Capital or traveling in the country, was always charmed by the maiden of Japan. Of the seriously minded *woman* and her work for her fellow woman, he has written little.

On the other hand, Miss Alice Bacon, in delightful style and with great accuracy, has pictured the life of Japanese girls and women, from the noble lady in the castle to the peasant in the hamlet. Unlike some writers about Japan, Miss Bacon recognizes the insufficiency of the old religions. Of them she says: "Buddhism and Confucianism were elevating and civilizing, but failed to place the women of Japan upon even as high a plane as they had occupied in the old barbaric times. To Christianity they must look for the security and happiness which it has never failed to give to the wives and mothers of all Christian nations."*

There is a look of hope in the face of the Christian woman of Japan not perceptible in the faces of the multitude. There is only the content of indifference or resignation to an inevitable fate. The story of emancipation has been the same the world around. To-day in Japan, as in all the Orient, there are thousands of women rejoicing in that liberty wherewith Christ has made them free.

Many are not content to keep to themselves these blessings of the Christian religion but, as they have opportunity, teach their friends and neighbors what they

have learned. Some are willing to devote their lives to such work, and for this reason they enter the school for training Bible women, and receive special instruction in the Word and in Christian doctrine. A regular course of study extends over three years. After the first year, however, the morning only is devoted to study and recitation, while the afternoon is spent in outside actual work among women and children.

Most of those who have hitherto been in our school in Tokyo became Christians after they were women. They have a keen realization of the deprivation it was to them to be ignorant, in childhood, of God the Father and of Jesus Christ our Saviour. Their hearts, therefore, yearn for the children, and with tender compassion they tell them the "old, old, story." And again, this late learning of Christianity gives them a peculiar sympathy for the woman who knows only the false religion, or, perchance, no religion. Prejudice and ignorance are hard to overcome; but the Bible woman made wise through her own experience, with patience and prayer, makes the Gospel message attractive to the bigoted and brings her teaching within the grasp of the ignorant. Like Christ with the simple folk of Galilee, she uses the easy things to make known the profound teaching of God's love and justice.

The Japanese Bible woman is a thoughtful woman. Although she may have heard with gladness the message of salvation, yet on many points she has had questionings and sometimes doubts. Being a student of the Bible, a woman of prayer, she has learned to answer many of

* *Japanese Girls and Women*, page 168.

these difficulties, and much she needs this deeper knowledge and religious experience, for as she teaches the more intelligent, she meets the old questions: "What proof have you that there is a God?" "If He is good, why does He permit sin?"*

This then is the Bible woman or Bible Teacher. If you know where to go and how to find her, you may see her at work every day in that vast city of Tokyo with its almost a million and a half inhabitants. Each afternoon, the women from the school go out in companies of two or three to their respective places of work. To-day there is one group at the Ai-Ai School, another holds a meeting for women and children in a little preaching place in Dai Machi district, while a third group goes to Shinagawa district to hold a "mother's meeting." To-morrow they will be across the city at other places or visiting from house to house. They conduct eight children's meetings in different quarters throughout the year. The *Eta*-workers in leather, a despised class though no longer poor, have appealed to Miss Alexander for a Bible woman to teach them and offered to pay for her services. They have heard of the equality of all men in the sight of God and wish to learn more of this Christianity.

During April and the summer months they go into the provincial towns and villages. Usually there are more invitations than there are women to send, for some must remain to keep up work in Tokyo. In the spring of 1890 they visited eight places, spending about four weeks in each place. Everywhere they are gladly welcomed. At the first sound of the "baby organ," which is sent on these missions, the crowd begins to gather. Men and women stand outside the group of children who are making their first attempt to sing Christian hymns; but the bright Bible pictures and the story told with animation draw some adults even inside the circle. All forget their bashfulness and listen with rapt attention. The children carry home

* Miss Alexander writes that even women in the mountain village of Karuizawa asked these and similar questions.

a scripture card or a copy of *Glad Tidings*, and the grown people, simple tracts. Soon they return to have these explained and to inquire further into the strange teaching. They are not always quick to accept it. Some are indifferent, but many do learn the way of life eternal.

The Bible woman's work, however, is not merely leading people to the knowledge of Christ. She is a staunch "defender of the faith." With but few exceptions these women are of the Samurai (military) class, and the old "spirit" is in the woman as well as the man. To her it is a matter of deep concern when the Church is assailed by false teaching. Wherever she finds it she is zealous to root it out. Each Saturday she fortifies herself anew with arguments to answer on Sabbath some of her fellow church members who have been reading the "new" and "broader" teachings of Unitarianism and German Rationalism. This is the woman who is sought by the country church which has no pastor, perhaps not even an evangelist to look after its spiritual welfare. This year there were more demands for the graduates of the Bible school than could be supplied; but, happily, the new building in Dai Machi is now finished and will accommodate a greater number of pupils.

Is there not here a grand opportunity for the women of America to be partakers in the evangelization of Japan? There is "room" for this intelligent, spiritually-minded Bible woman. Who will prevent her carrying the Gospel to the poor, or into the homes of the better class? Who will silence her when she speaks in defense of the Bible and the purity of the Church? Who of you, having enjoyed, from childhood, a Christian home and that greatest of all blessings, a mother's teaching and prayers, and knowing the strength of Christian fellowship, will not fervently say, "Let us, by our gifts, help to train these women, and send them out by scores, to teach those who have not enjoyed our privileges, and to stand as pillars in the Church of Christ in Japan."

Annie B. West.

SOME THINGS THAT MAY BE SEEN IN SEUL, KOREA.

ONE evening in early spring, as Mr. Baird and I turned the corner of the old heathen temple, which is now a part of the mission property, we came upon a little group which was picturesque enough to make one forget many of the unwholesome

sights of this city. First came old Grandmother, carrying in her hand a paper lantern, looking in the semi-darkness very big and ghostly in her white garments; close at her back are Chongi and Nami, the oldest of Miss Doty's little school of

girls. Each is dressed in a short, bright-hued jacket, just covering the shoulders, and a long, flapping, red cotton skirt, and over each glossy black head and reaching down to the knees is a mantle of white or pale blue cotton cloth.

Little Nami is nearly blind and she has the patient, absorbed look that afflicted children wear. Chongi is older, fourteen, and her Korean friends think it is high time that she were disposed of in marriage: but whether or not any boy-husband

little the pure life and teachings of our dear Lord will change all this.

The little party is on its way to Mrs. Gifford's, where, every Sunday evening, a class of women meet and are instructed from the Bible. Indeed, women may be said to meet all day long on Sunday at Mrs. Gifford's. They begin to come before dinner, and by half-past two o'clock, if the day is bright, as many as fifty or sixty will be there sitting in close ranks on the floor, while Mrs. Gifford plays the little organ and Miss Doty's school sing in their native tongue, "Jesus loves me, this I know," or, "Nothing but the blood of Jesus," or, "Happy Land."

Besides the school and the women, will be gathered in from perhaps three to fifteen little street urchins, boys and girls, dirty,



A PART OF THE MISSION COMPOUND IN SEOUL.

can be soon found who is good enough for Chongi remains to be seen, for she is a gentle, well-taught little lady and very dear to the heart of her teacher.

At sight of us the little group fell into confusion and looked as if they might take to their heels at a word. Perhaps a sudden fear of *tokabies* possesses them, for the Korean people are all their lives in bondage to the fear of demons of every sort, and even the better influence of Christianity does not remove at once every such prejudice.

Or, it may be the sight of a gentleman that inspires the momentary fright, for to be seen of men is, to Korean women of the better classes, a dreadful thing, and, although that feeling has been much overcome among those who are brought in contact with the families of missionaries, yet much of it still remains. Little by

little the pure life and teachings of our dear Lord will change all this. These are my share and, after the singing is over, Miss Doty takes her little school and I, my ragamuffins and we repair to my home, where we have more room and more quiet. We all sit on the floor, Miss Doty in one corner, I in another and, after the Lord's Prayer in concert, I try as best I can, after a scanty four months' knowledge of the language, to teach them the Ten Commandments, or perhaps I make out to read stumbly a few verses in Korean from one of the Gospels, and if I have pictures to illustrate the passage, they are not slow to catch the idea. Of one thing they have not tired yet, and that is the mention of Jesus, of how He loved little children and gathered them to His breast, and how for our sakes He died

on the Cross. That Name is powerful yet.

In the meantime, Mrs. Gifford is doing what she can, with the aid of Chongi as her little Bible woman, to lead her assembled women into the Way of Life. There are always many interruptions and irrelevant questions as to her dress, age, the number of her children, etc., but after all, the seed is sown and the harvest will come. It must not be supposed that this crowd of women and children gathers together solely to hear the words of the Lord and be taught concerning Him. Curiosity, hope of receiving favors and various other motives prompt them, but being once assembled, the Gospel is expounded as plainly as may be.

Paul's statement that the law is written in the hearts of the heathen, receives strong corroboration here in Korea. As Mrs. Gifford teaches the Commandments to her class of women, they often exclaim to each other, "Why, we knew that before. That is all true!" and the other day, when I asked my teacher if men everywhere

knew of God, he answered gravely, "All men know of God, but they do not act according to His mind." From a man who three years ago had never heard the name of Jesus, that was surely striking testimony to the responsibility of the heathen, as set forth in the first chapter of Romans. We have not much patience out here with that class of comfortable folks in the Church at home who persuade themselves that the "poor heathen" will be provided for in some way or other besides the only way that the Bible teaches, through knowledge of the Lord and Saviour, Jesus Christ. The heathen themselves know better than that.

These are some of the sights that may be seen about the missionary quarters of Seoul. We do not profess that astonishing results are being accomplished in missions here. With that the Lord has to do, not we. We are anxious, first, that our absent Master should not be disappointed in *us*; after that, we can trust the glad and patient service of our hearts and lives to Him. *Annie Laurie Adams Baird.*

A CHAIN OF PROVIDENTIAL EVENTS.

A JAPANESE gentleman, a teacher in a government school at Hiroshima, had heard something of Christianity from the French priest who rented a building belonging to his father. Vague ideas received from this source had been enlarged by long conversations with a Japanese "helper" of the Presbyterian Mission, but Iwamuro San's mind had been still more influenced through his own mental operations. While teaching his class about the growth of plants and movement of the sap, his mind was deeply impressed with the need of a First Cause. Up to this time he had never attended a Christian service, and the incident through which he was first led to such a place, is told in the following extract from a letter written nearly three years ago by one who has but lately passed on before us to the Heavenly Home. It is with her husband's permission that we quote from Mrs. A. V. Bryan's letter.

HIROSHIMA, JAPAN OCT. 21, 1888.

DEAR ———

... Mr. Bryan has just baptized and received into the Church a young man whose conversion seems one of quite a chain of Providential events. It all began with a very little thing,—a piece of ruching! I wonder if you would like to hear about it?

When we heard that the ——'s would have to go home, Mrs. Curtis and I thought we would make some little things as a farewell gift to baby Muriel. By Saturday I had the little cap I was making all done except putting on a ruching which Miss —— had promised to give me. She went to her room to find it and came back in dismay, saying that she had left it in her bureau over in Hiroshima. [They were in Miyajima, thirteen miles from home.—EDITOR.] This was quite a complication as, if we waited until Monday to go for the ruching, it would be too late to get the package off on Monday's steamer; but Miss —— insisted that she would take the steamer at once for Hiroshima, get the ruching and sew it on the cap, spend the night with Miss ——, of the Southern Methodist Mission, go to church and Sunday-school next day and return with Mr. Bryan in the evening. She almost took our breath away, but as Miss —— generally carries all before her when she wants to do a kindness, it was not ten minutes before she was off for Hiroshima.

About nine o'clock that evening I heard a familiar step on the little verandah, and there stood Miss —— before us, while I knew that the shining rows of teeth bobbing up and down behind her in the darkness,

could belong to no one but our old jinrikisha-man.

It seems that after the steamer had started, a rough-looking man came up and began to ask her questions. She did not like to refuse to answer for fear he should be one of the steamer employees; for traveling on a steamer in Japan is much like running for the Presidency, as the steamer companies require that one's entire personal history shall be laid bare before the public. After a time, however, the catechism proceeded too far for Miss —'s stock of Japanese, and two refined looking Japanese gentlemen who stood near called the fellow away, conferred with him awhile and then sent him over with the question written out in English. (Many Japanese can write and read English who cannot speak it or understand a word spoken.) She wrote the answer and they sent the crowd away. As they approached Hiroshima she remembered that she had some Sunday-school papers in her satchel, and wishing to express her appreciation of their kindness, she went over and handed some to the gentlemen. In a few minutes one of them approached her, and asked her if these papers did not teach about Christianity and if she were a Christian and said he had always wanted to know about Christianity.

As soon as she landed Miss — went straight to see Otani San, our Japanese helper, and asked him to go and see the man and invite him to church. She then

went over to our house and up to her bureau, and — just as she laid her hand on the drawer where she thought the ruching was she remembered that it was in Miyajima in the bottom of a trunk she had thought empty and had not looked into. For a few minutes she did not know what to do, for it was then nearly six o'clock; but she decided that if she could get the jinrikisha-man, whom we usually employ, to go all the way with her, she would feel safe to return at once. So she started, and though at first she was thinking of her trip as a fool's errand, it came to her as she rode along in the twilight, between the mountains and the sea and then crossed over in the darkness to the Temple Island, that perhaps this was one of God's errands instead.

Well, Otani San went to see the man, and he began to go to church, and *did* become a Christian (a very reverent, earnest one), and has just been baptized. He is a teacher in one of the government schools.

Mary Dashiell Bryan.

In February, 1891, Rev. A. V. Bryan, while temporarily in America, received a letter from his friend, Iwamuro San, who from the time that he embraced the Christian faith, has been a steadfast follower. He now wrote of the persecution to which he had been recently subjected by his family (a merchant's) and associates, because he would not join in heathen observances on the occasion of his mother's funeral.

A WORK OF PRIMARY IMPORTANCE FOR KOREA.

AFTER an absence from Korea of almost six months it was with a good deal of haste that I accosted the first native of that land that I saw as I re-embarked for home. I stepped up and was about to introduce myself in regular Korean style when he quickly informed me that there was no need; my name, my home, my profession, my work were all well known to him, and he added that he had watched with much interest the progress of mission work in Korea. My surprise at being thus greeted by one whom I thought I had never seen before may be imagined, and my interest was increased when he went on to say that, although his opinion was not worth anything, still as he viewed the situation in Korea he thought the missionaries had made one great mistake. He had noted that our services were largely attended by *men*, and he believed that our

male membership constituted almost the whole Church. On learning that this is the fact he said: "There is where you blunder; you should make greater efforts to reach the women. I do not know how it is in other countries, but in Korea *get the women and you have the land*. Win the mothers of the land and the whole country will be Christian."

No stronger comment than this on the necessity of work among the women of Korea is needed, and yet how little of it has been done. Efforts have been made to reach the men; trips into the far interior in their interests have been taken, but what has been done for the women of the land?

True, girls' schools have been started, but they are neither as well equipped nor attended as those for boys. Services have been started for women, but what place do

they hold alongside of the many regular and repeated services for men in different parts of the country? Hospitals and dispensaries for women have been opened, but they are hardly more than mere adjuncts to the regular hospitals. Some house-to-house visitation has been done, all that was possible under the circumstances, but take it all in all every department of work among the women has been a sort of branch of work for men, and instead of spending our main efforts to reach women and thus secure a Christian motherhood in Korea, we have made this secondary.

Ever since we have been in Korea we have been asking the Boards at home to send us missionaries for house-to-house visitation—to bring Christ to the homes, and eventually to train godly Bible women. We have but a small handful of male missionaries when we consider the population of this land, but the number of women missionaries is much smaller, and few even of these are doing this special work.

The women of Korea need the Gospel

if ever the women of any land did. Their enjoyments and pleasures are but few; theirs is a hard life. Shut up in their homes, with but few acquaintances, and in many cases almost never going beyond their own narrow woman's quarters, what have they to make life worth living? We men cannot reach them; we cannot get into their homes; to us the door is shut. But to the women of America it is open. Only the lowest class of women will be seen on the street, and many of these will hide their faces and run away at the approach of a man, while the lady missionary would find ready entrance into almost any home, and thus might bring the blessed light and joy of the Gospel to these poor souls.

God is calling upon the women of the Presbyterian Church to take up this work. Will they do it? Will they heed the cry of their poor sisters in Korea? Let each reader of these words ask herself, not whether God is calling her to this work, but what is there to hinder her heeding the call. (Rev.) H. G. Underwood.

THE INDUSTRIES OF JAPAN.

THE industries of Japan may be roughly grouped into three general classes, viz.: the farming, the mechanical and the mercantile. In Old Japan, that is to say some thirty years ago, each of these classes included more or less variety of occupations, but all were carried on in a very simple way and without the use of any complicated machinery. Our American friends will get a pretty good idea of industries in Old Japan if they retrace their steps in memory seventy-five or one hundred years, to the time when they did not see or even dream of the present remarkable applications of steam and electricity to the industries of men, and things were made mostly by the exertion of human hands. So, the farmers in Old Japan used horses, bulls, cows and a few implements of simple construction, such as the spade, hoe, plow, sickle and threshing machine. But the poorer ones had to get along without even the help of domestic animals. The mechanics had to content themselves with very few instruments, such as the ax, hatchet, saw, plane, chisel and hammer; and our sawyers, carpenters, coopers, blacksmiths, masons and so on, had to depend chiefly on the exertion of their muscles and the dexterity of their hands. Even at the pres-

ent time, if they could get a little of the inventive genius of your Yankee workmen and the benefit of your wonderful labor-saving machines, it would confer on the country an inestimable blessing.

Being shut up in a small country only as large as the State of California, and having only a very small outlet in the port of Nagasaki for trading with the Dutch and Chinese, our merchants knew nothing of the world's commerce. In fact, the great majority of them did not even know the existence of other countries outside of Japan except China and Korea, and had but a vague conception of a peculiar race of people, including the Dutch, the Portuguese and kindred people having red hair and blue eyes and known as "Southern Barbarians" because they came from the South, and as "Hairy Chinese" because of their beards. The big merchants of Osaka and other large cities were engaged in wholesale trade, exchanging products of one region with those of other localities, while the small merchants of feudal castle towns and other places were engaged in retail trade and peddling.

But in New Japan things are rapidly changing. With the downfall of the old feudal government and the abandonment



THRESHING RICE IN JAPAN.

of the exclusive principle in dealing with foreign nations, the long slumber of the nation is broken and all the new ideas and cunning devices of the nineteenth century civilization are coming into the country as with a deluge. Instead of a single port for foreign trade, we have now five open ports, and the foreign trade of the country has grown up to about \$65,700,000 exports and \$65,400,000 imports in 1888. With the introduction of the modern conveniences of steamboats, railroads, postal system, telegraphs and telephones, the whole country has become more closely knit together and once far-off nations have become our neighbors. Banking and insurance systems have already been widely adopted and our commerce, both internal and external, is growing. The application of steam and electricity to various forms of industry and manufacturing on a large scale, is already beginning to supplant old-fashioned handicrafts.

But it is not our present purpose to enter into a detailed account of the general subject of Japanese industries, but, rather, to give our readers some idea of agricultural pursuits in Japan and of the women's relation to Japanese industries.

The farmers constitute the great bulk of the Japanese people. A large portion of them are proprietors of the land they cultivate and some are large land-owners occupying important positions and wielding very large influence in their respective communities, while the rest are independent but mere laborers, cultivating lands belonging to others and paying rents. They raise all kinds of grains and vegetables, but have not paid so much attention to grazing as is done in this country, owing, perhaps, to the prohibition of animal food (except fish, fowl and venison) in Old Japan. However, all this is changing now.

Among the grains, rice is the principal crop, being the staple food of the people. In order to raise this crop the farmers spend their time on the field almost the year round. During winter they thoroughly irrigate their fields, giving them an appearance of shallow lakes divided into small sections. Early in spring they begin plowing and manuring, using certain kinds of grass, lime, dried fish, etc., for the purpose. When they have plowed several times and weeded and leveled the muddy surface, the fields are ready for transplanting young rice plants. Mean-

while they have a special corner of their fields where the soil is made particularly rich. Here they sow the rice seeds, and as they sprout and grow up to be from six or seven inches to a foot high, they are rooted up in small bundles and transplanted into the open fields. This transplanting season is a great occasion for the farmers and they celebrate it with gay festivity. All that they have to do during the next few months is to irrigate and weed the fields several times and, perhaps, give light manure in some localities. When Fall comes, the rice plants grow up four or five feet high, turn yellowish and droop with the weight of grain. Oh, those extensive rice fields waving with golden grain for miles upon miles are a beautiful sight indeed, and must be specially so to those simple and hard-working farmers!

When fully ripe, they mow the plants, and, after drying them in the sun, carry them to their homes, usually on the backs of horses and cattle. Here, in their barns or yards, they prepare a threshing floor and separate the grains from the stalk by pulling them through iron spikes arranged like a set of teeth, as seen in the accom-

most in the shape of a figure 8 lying horizontally. Each of these bags contains from one and one-half to two and one-half bushels. Now the rice is ready to be sent to a market or stored up for future use. But it needs still further purification to be fit for our food. The stalks are used for feeding cattle, thatching roofs, and many other purposes. Here ends the farmer's principal harvest, which is again celebrated by another joyous festivity.

It is difficult to say how much of the annual proceeds goes respectively to the land owners, the farmers and the laborers; for usually they are all in one. But, roughly speaking, the annual product on an acre of land would be about thirty-six bushels of rice, and out of this amount at least one-half goes as rent to the land owner, who has to pay the land tax.

There is another branch of farming which, though not so universal as rice raising, has remarkably developed since the opening of our country for foreign intercourse and is increasing in importance. We refer to the raising of silk worms, whose product, the raw silk, forms at present the most important article of export in Japan. This does not require



STRIPPING OFF COCOONS.

panying illustration. Then they grind away the coarse coverings of the grain by passing them through a huge wooden mill. Thus they get the ordinary rice, which they put into straw bags made of rice stalks and bind them up tightly, al-

such a long time or hard labor as rice cultivation and is consequently carried on as a subsidiary industry.

Now, to raise silk-worms, the first thing to be noticed is their food plant or mulberry. Although in certain localities they

still use wild mulberry leaves, regular sericulturists depend chiefly on the cultivated mulberry. So, in such prefectures as Gumma, Nagano and Fukushima, where sericulture is most extensively carried on, you will find hundreds of thousands of acres covered with mulberry plants which are carefully cultivated.

About the time young mulberry

leaves come out in the spring, tiny gray-colored silk-worms are hatched from the eggs, which have been carefully preserved from the last year. When just hatched they do not exceed one-twelfth of an inch, but when fully grown they are about three inches long. In weight they increase from one-hundredth of a grain to eighty or ninety grains. They undergo various changes, moulting or casting their skins several times. The worm commonly employed in Japan moults four times. When moulting season is over, the worms are removed from their feeding hurdles to spinning hurdles, where each worm is given a separate nook among rice straw or delicate twigs, and quietly spins its silk, enshrouding itself in a beautiful cocoon, either yellow or white in color, and in the shape of the rice bag already described. It takes only about forty days from the hatching of the worms to the completion of the cocoons, if the temperature is properly regulated.

When the cocoons are completely formed, they are taken off, as shown in the illustration, and after removing the floss that surrounds them, some of the best ones are preserved to develop into moths and lay eggs for the next year. The rest of the cocoons undergo various processes, such as stifling of the chrysalis and



REELING SILK AT SAPPORO.

reeling off the silk threads, to come out as raw silk for manufacturing purposes. There are two methods for reeling—one by hand machine and the other by filature, where the machines are worked by steam or water power, and a large number of operatives—mostly women—are set to work in the same establishment. The accompanying illustration gives a view of a part of the reeling process where the women are for the second time winding off the silk threads which have been already reeled from the cocoons.

It is now time to say something about the place the Japanese women hold in these industries. In general, it might be said that they occupy a very important position here. They are not put to hard labor, though occasionally one may see robust women vying with men in enduring hard work. But you will find them constantly helping men in all spheres of life and in all kinds of occupations. You will see the farmer's wife and daughters helping the husband and brothers in such lighter work as weeding, sowing, transplanting rice, and threshing grains. But it is only when we come to silk raising and various forms of textile industries that we find women the principal workers and men merely their helpers. In those districts where sericulture or tex-

tile industry is extensive, they seem to be conscious of their own strength and independence and receive more respect than in other places. In commercial centres we often find merchants' wives and daughters acting as clerks.

Although there is no fixed system of wages for women as yet, they are receiving pretty good wages in those silk-raising and textile manufacturing regions. But generally their wages are much smaller than those of the men. Their average daily remuneration would be only about fifteen cents, while men would get

at least twice as much. It might perhaps be said in passing that some of our educated women are successfully filling the posts of teachers and beginning to practice medicine and to be employed in some of the government offices. But when we compare the condition of our Japanese women with that of their cultivated and Christian sisters of America, and especially with the noble ideal of Christian womanhood, oh, how much is there yet to be done for them!

Morihiro Ichihara,

July 15, 1891.

Yale University.

A LUXURIOUS CHRISTMAS.

AT FOUR AND EIGHT-TENTHS CENTS APIECE.

THE *Ai-Ai Gakko* is rather unique as an enterprise. The teacher of this school, while serving his time as a soldier, heard of Christ from one of his comrades and became a believer. When his term of service was over he came to Tokyo to pursue his studies with a view to preparing himself for work among his countrymen; but he had not much money and had to abandon his first intention.

He was living in a part of the city where poverty prevailed and children swarmed. With Christ-like compassion Hosoi San opened a school for the neglected little ones in his wretched tenement. Until a few months ago he paid the rent by drawing a jinrikisha at night. His living comes from such contributions as the children are able to bring him. Sometimes it is a *go-rin* (five mills), sometimes a few vegetables, sometimes not even these—and then Hosoi San goes hungry.

One cold day last year two of our Bible women were returning from a meeting in Shiba (district). The sound of children's voices trying to sing a familiar hymn attracted their attention; they stopped at the door and were invited in. It would be impossible to describe the poverty of the place. Sixty boys and girls were crowded together on the soiled and worn mats, some with desks, some without, trying to sing a hymn under the leadership of a very unskillful musician. Hosoi San recognized the women as fellow-worshippers at the church. He asked them to come and help in his Sunday-school and to open a meeting for women; this Miss West, assisted by the Bible women, began to do at once.

This was the beginning of our interest in the *Ai-Ai School*. Hosoi San spends his life among these people, doing all he

can for their improvement. One of the city pastors told us that the neighborhood is fairly transformed since he began his work in it. Regular preaching services are held semi-weekly in his school; on this account the Shin Sakaye congregation and we have been helping to pay his rent. This relieves Hosoi San from the necessity of the jinrikisha work, so he has opened a night school for the parents of his pupils. For many of his scholars he is obliged to provide even the paper, pens, and ink necessary for their instruction in the mysteries of the syllabary.

It was for this school that the Bible women begged an entertainment, and I think for absolute luxury of Christmas enjoyment at the rate of four and eight-tenths cents per person the palm must be given to the *Ai-Ai Gakko*.

From long experience in Japan we were rather on our guard, not knowing what amount of unexpected expense it might bring. (The Silver Bill does not admit of any reckless expenditure in these days!) So I told Kosugi San to make an estimate and we would see what could be done. In a few days she came with information where cakes and oranges could be bought the cheapest, and she thought the festival would cost as much as two dollars and eighty cents, *without decorations*; with decorations it would be somewhat more, but if we would graciously permit the extravagance we would undoubtedly have a *rippa* (magnificent) affair and make a decided sensation in the neighborhood. And we did, at an added expense of less than one dollar.

The posts of the door and supports of the upper room were wreathed with pine and with sprays of the heavenly bamboo

berries to give color. Pictures of the Visit of the Magi and the Presentation in the Temple hung on the walls. At the door two Japanese flags indicated that it was a festive occasion, and all these fine doings brought such a crowd that a lately converted and very energetic man had to be called from certain other arduous committee duties to stand on an inverted tub just within the door, lest some one without a wedding garment should appropriate the best seats. The Bible women had taken care that none except those legitimately entitled should receive an invitation. There were about one hundred present.

There was some delay in beginning—there usually is in Japan. An exercise on “Christ, the Light of the World,” was to be recited by the children, in the course of which eight Chinese characters were to be pinned on a large silver-paper star. Eight pins were therefore needed, but we were without them and far from a “foreign goods” store. A hastily dispatched messenger returned in about half an hour breathless, having visited several establishments and returned with their entire stock of the desired article—seven pins; then we were appealed to again, and diligent and judicious search brought us up to the point of procedure.

We began with “Hark, the Herald Angels Sing”; then came the recitation of the entire second chapter of Luke, “Blessed be the Lord God of Israel,” two

or three Psalms, interspersed with Christmas hymns; then came “The Light of the World” and the successful pinning on of the Chinese characters. The recitations were admirably given, the singing energetic and the whole affair exceedingly creditable to the Bible women who got it up.

Hosoi San, the teacher, was dignity itself, and the Rev. Mr. Koyama made a very interesting address to the children, during which he skillfully asked questions enough and received intelligent replies enough to convince the most skeptical as to the amount of religious truth they had been taught. Mr. Koyama tried his best to bring the children to the point of acknowledging their indebtedness to the “foreign teachers,” but they would be grateful to none but “God” for their cakes and oranges and substantial pockets of red rice wrapped up in bamboo leaves. This last is only used on congratulatory occasions. We hope it was as good as it looked to the hungry little eyes that sparkled when they saw it.

And the poor and the blind and the epileptic were there, in the Bible class of the Sunday-school, and for a little while it almost seemed as if Christ Himself might have appeared in their midst.

I have dwelt on this evening chiefly because it is one of the evidences that the women of Japan are worthy to be taught in order that they may in turn teach others.

Carrie T. Alexander.

SHIKATA GA NAI.

A MARKED characteristic of both Japanese men and women, but especially the women, may be described by the phrase *shikata ga nai*. It can hardly be translated literally, but may be rendered, “there is no other way,” “there is no help for it,” or “it is inevitable.”

It is a phrase so constantly in use that it is soon incorporated bodily into the vocabulary of the foreigner, but it is certainly the most exasperating little idiom that ever met the ears of an active, nervous, impetuous westerner.

The only reason that the work is not done at the promised time, that the jinrikishas are not brought so that a journey can be continued, that a person does not keep his appointment, that a pupil does not know her lesson is “*shikata ga nai*.”

One may command, implore, tear his hair and weep, but the Japanese remains

impassive, simply says “*shikata ga nai*” and wonders that any one should get excited over a little thing when waiting is so easy. However, this sentiment is probably at the root of the patience and fortitude of this nation. If a thing is *shikata ga nai* why become angry? and a well-bred Japanese never loses his temper. Pain is *shikata ga nai*, why cry out? Death is *shikata ga nai*, why weep?

The virtue of endurance is especially impressed upon the Japanese woman. Her life is one long yielding to circumstances. According to the precepts of Confucius she must obey her parents when young, her husband when married, her son when a widow.

Among the better classes, childhood is the halcyon period of life, for the child's wish seems never to be crossed, and both parents are very proud and tender of little

girls as well as boys. It is a mystery *when* the change takes place and parents cease to obey the children and children begin to obey their parents. A girl of fifteen would not dream of disobeying. Among the lower classes, a little girl must carry the baby on her back as soon as she is old enough to stand up beneath the burden. She never seems to complain. She plays in the street, runs races and comes to Sunday-school with the little encumbrance. That also is *shikata ga nai*.

A young girl marries the man whom her parents have selected. When she receives callers, if her husband is present she sits behind him, waits on the guests while he talks to them, laughs at his jokes, if she sees him feeling for his tobacco pouch hastens to put it in his hand, and altogether behaves as a being of a lower order. She is not necessarily unhappy, she has known nothing else, and, if her husband has not a concubine, she may be quite contented. Later, there may come a time when *she* will command the household. Although Confucius taught that the widow should obey her son, it usually happens

that the mother-in-law rules the family, and happy is the young wife who has no mother-in-law. Many women do not become Christians because their mother-in-law hates Christianity, so it is *shikata ga nai*.

If one says to these women " 'Gird up the loins of your mind' and you will find that nothing is *shikata ga nai*," they are interested, but it is contrary to their custom for woman to assert herself. The men imbibe western notions and at one bound leap from feudalism nearly to democracy, but they prefer that their sisters retain their old-time retiring demeanor.

The younger women look to America as the Paradise of women, and the fact that there are already successful lady editors and physicians here proves that even in Japan the inevitable can be overcome. The dawn can already be seen of the day when *shikata ga nai* will lose its fateful power and yield to a strong "Go forward."

Gertrude S. Bigelow.

33 HONDAMACHI, KANAZAWA, JAPAN,

April 7, 1891.

ONE AFTERNOON AT HOME IN SEOUL.

[From Letters to a Mother.]

I MAY as well begin with yesterday afternoon, with its ups and downs. The day before, we had been out on the street and some miserable old street women had stopped me to look at the children. I told them they could come to my house, so in they came yesterday, about two o'clock, with fifteen of their friends and several children. I let them see the house, the stove, tables, chairs, my pen and ink, thimble and sewing machine; then I got them quiet and had begun to teach them the way of salvation, all so new and strange to them, when I found that Annie had gotten out of my sight. She had not been gone more than three minutes, for I always keep a sharp lookout for the children when I have women here. I took baby and hunted her up and went back to my women. All fifteen of them were busy looking into my drawers, boxes and baskets, but this was only what I expected.

Before this party went away my dear old crooked woman came to study the Bible with me, as she does every week. She is worth living here six years for. I wish you could see her face when she tells what Christ has done and thanks me for teaching her.

Before she went, my old Bible woman came. She told me that her home is about to be broken up and she wishes she could come and live with me until she dies. She said she doesn't eat much and she could sleep on the floor anywhere.

While she was here, Pack's sister came with her two children, in a chair. Pack was Dr. Heron's Korean teacher and one of the first Christians and evangelists, taking journeys into the North and South with books and Bibles in Chinese and the few we then had in Korean. Before his death he told Dr. Heron that he was not afraid to die, that he could trust Christ for his salvation, but he did feel troubled to leave his poor old mother, his young wife, and widowed sister and children with no one to care for them. Dr. Heron gave Pack a promise that they should not suffer as long as he lived, and he kept it. After a year or two Pack's widow married again, which was a great grief and shame to all the family, for it would have been better for her to starve than to marry, according to Korean custom. A little boy came to call me to the old lady's death-bed last week. She told me that she should soon be in heaven with her son and Dr. Heron.

I cannot tell you how such things seem out in this dark land! The sin and misery and darkness almost overpowering, a great sea on all sides, and yet to feel that one has been able to win souls for Christ even here!

The sister came with her eyes full of tears yesterday, but not a complaint of any kind. She said nothing about hard times. She is a brave woman — a lady born and yet not afraid of hard work. She said that during her brother's lifetime he and her mother spent much time in study of the Bible. After her brother's death she began to study with her mother, and now believes it and that Jesus Christ is her Saviour. Then she asked me a question that was a great encouragement to me.

"The time for worshiping at the graves has come, and all the people expect me to do this bowing. They will talk very badly about me if I do not. What shall I do?"

Now, I know this is a hard question that comes into the life of every one of the Korean converts, and yet they do not often tell us anything about it, and I have feared many of them did not want us to know what they did about this national

custom of worshiping ancestors. I reminded the poor woman of the hard things Jesus had done for us, and she thought she could bear the insults of her friends better than grieve Him.

She had only been gone a few moments when the old soldier came to the door with a card and I heard the rush of a body-guard of soldiers and servants outside. It was Mr. Min, the king's cousin, and three of his friends, in snow-white silk coats, white kid shoes and white hats. Mr. Min was a kind friend to Dr. Heron and had been out in his country province ever since Dr. Heron's death, till his return three days ago. He came with his English interpreter. He is a real gentleman. He asked so kindly how I get along here alone and if I was in need. Koreans know how to do some very kind things, and their ways are very delicate.

I told him all I could of Dr. Heron's last talks with us, of his perfect happiness now, and of the comfort I have in my sorrow. He invited me to visit his wife. It was almost dark when he left and as I put the babies to sleep I felt that it had been an afternoon over which to be thankful.

Mrs. J. W. Heron.

NEW STATIONS IN JAPAN.

WITHIN the last year our missions in Japan have extended their operations to four new cities: Kobe,* Yamaguchi,* Fukui,* and Kyoto.* The last three have been occupied by missionaries who will inform us from time to time what work they find to hand.

Rev. J. B. Porter and his wife were appointed to make the beginning in the largest of these cities. They found our brethren of the American Board strongly planted in the east side of the city, and the following account briefly tells the rest:

KYOTO.

A little more than a year since, we went to this busy hive of Buddhism and into the western quarter of the city where, as we were told repeatedly, was a hard place to "gain a hold." This section of Kyoto known as *Nishijin* contains about 75,000 people, a large proportion of whom are engaged in weaving. Many of the beautiful brocades, crapes and silks found in Japan are woven in just this part of Kyoto, and all day long we hear the click, clack, of the busy shuttle. They are an energetic, industrious class of people, engaged with their spinning and weaving on Sunday, as well as week days. The festivals connected with the numerous temples in the vicinity are the only *rest* days or holidays they know.

We were *curious* creatures to them on our arrival. They never tired of looking at us — when we left our door, crowds would be there awaiting us, and when they would drop out others filled up the ranks.

But I must tell you how we began work. The first services were held in our own house. A few Presbyterian Christians in the city, who had come from other places, came to us. A few weeks later and a regular place of worship was established with Sabbath services; then evening prayer-meeting followed; soon after a Sunday-school was organized, then a second one, a woman's prayer-meeting and an industrial class; in other words, a knitting and sewing class was begun as a means of attracting those who were not interested in Christian instruction. A Bible woman was next secured and house-to-house visitation begun. Special classes were formed for men and women who desired to investigate Christianity and instruction was given to such as were seeking. Through all these means and through the blessing of our Heavenly Father many souls have been led here into the truth, among them men and women of influence.

(Mrs. J. B.) S. K. Porter.

* *Pron.*: Ko-bay, Yah-mah-goo-chee, Foo-kwee, Key-6-16.



LETTERS FROM THE FRONT.

JAPAN.

MISS CUTHBERT wrote from HIROSHIMA :

In this sort of work (evangelistic) it is difficult to give a systematic account, for it is a little here and a little there from morning till night of every day, and no two days exactly alike. My English memory is getting very poor, but I cannot complain, for my ability to remember Japanese names, places, faces and circumstances is improving, and that is what I need most.

Sometimes I feel just wild to have, somebody to talk to after I have been out visiting and want to tell all about it, but when I would sit down to write it all, it sounds so flat and then, too, it takes so much time.

I can see that the people are getting to feel that I am more one of them and not just a "foreigner" living among them. For instance, while talking with Mrs. — at her house last Saturday about the Bible, she suddenly interrupted me with "It is near twelve o'clock, eating time. Will you not eat here and talk to me more, after dinner?" I was so pleased, because as a rule they do not like us to see too much of their homes and I do like to get right down into their home life.

It was only two weeks previous that I had been there for the first time and she knew nothing of the Bible then, but during that two weeks she had read from Matthew I. to the XIth chapter of Mark. She is poor and does all her own housework, too. Then she did not seem to understand me very well, and when I went back the second time if she had only remembered who I was I should not have expected more; but to find she had spent all her spare time in reading the Bible and was waiting for me to come and tell her about it, and felt free to ask me to stay to dinner—dear me! it made me feel guilty, for in all that time I had had so many other things to think of that I had never prayed for that woman once. And that is just the way it is all the time. I get a good deal more blessing on my work than I ask or expect. Sometimes I think it is in reply to the prayers of those at home who are interested in the work here, and if so the reward is rightfully theirs, not ours.

INDIA.

It will be seen that Dr. Seward died on June 12, three days earlier than was understood from the cablegram.

MRS. JAS. ALEXANDER wrote from ALLAHABAD, June 17, 1891 :

. . . . Miss Seward has been in unusually good health since early spring, and during the past months of great heat has frequently said to me : "I feel very well and am not minding this weather at all." Miss Symes, her valuable assistant, needed a change in May, and Miss Seward insisted upon her going to Almora to remain until July 1st. Thoughtful for others but forgetful of self—and in this way we seem to have lost a devoted, earnest worker, one who for almost twenty years had given her strength to India.

Last Thursday (the 11th) Miss Seward, accompanied by Miss Christian, went to her dispensary as usual in the early morning, returning home between nine and ten o'clock, the day being very hot. That evening, in company with Miss Morrow, she attended service at the Presbyterian kirk, where Mr. Still's subject was : "Faithful until death." Coming home from church she invited Miss Morrow to remain and dine with her, which she did. Miss Morrow left at nine o'clock, and at that hour Miss Seward was, as she says, "well and in fine spirits." At midnight a slight illness set in, but not enough to alarm her or Christina. At two o'clock (A.M.) she sent for Miss Christian, who lives nearly opposite Miss Seward's house. She came at once and with difficulty (Miss Seward being always averse to taking medicine) persuaded her to take simple remedies. Finding the disease was making headway, Miss Christian insisted upon sending for the Civil Surgeon, Dr. McConaghey, at four o'clock. He did not arrive until five, but when he came he saw (as he afterward told us) that recovery was doubtful. Cramps had set in and he prepared to inject morphia, when she said "This is not cholera—I know cholera, because I had it in China." He said, "Yes, you know what real cholera is, but this is English cholera."

* At Dr. McConaghey's suggestion, Miss Christian sent for me, but I had gone down to the Jumna

school to see about some work and my husband had gone to see a sick child. Coming away from the Jumna (without knowing our presence was desired) we went to Miss Seward's house at a little after eight o'clock and were distressed to find that she had been so alarmingly ill. The doctor had gone and left her "better," and she had fallen into a quiet sleep. Alas, the quietness was but the beginning of the end, as Dr. McConaghey discovered when he came again at ten o'clock! All that love and skill and prayer combined could do, was done, but the sick one seemed already to be passing beyond our reach. . . .

After five o'clock P.M. we saw the borders of the river were almost touched; and then we knelt beside the bed, Miss Christian (the devoted friend and assistant), Miss Eliza Christian, Christina (the Bible woman) and myself, while my husband commended the passing spirit to its God and Saviour, and asked for God's comfort to be granted those in the home land, to whom the tidings of bereavement would so soon come. The breathing became shorter, coming at longer intervals, and then one of us remarked "She has gone," and another added "Yes, she has reached home!" So quietly and peacefully was the good-by to earth said.

Here, in India, we must bury our beloved dead so quickly out of sight; there can be no lingering. Mr. Alexander found upon going to the cemetery that there would be just room beside Miss Wilson, so he at once arranged to have the tomb prepared. Next morning at 6.15, services (a short reading with prayer) were held at the house, and by seven o'clock we were at the cemetery. There was a large gathering of friends, both European and Native. The pall-bearers were Native Christians who of their own accord pressed forward to undertake this service.

And now what more can I add to this very imperfect report of our friend and fellow-worker's last illness and death? A follower of the Lord Jesus, spending and being spent in service for Him; we can but bow to His will while we wonder at the strange Providence which has removed one so well fitted *for* the work *from* the work. "Blessed are the dead who die in the Lord . . . their works do follow them." *Who* now will take up the work thus suddenly laid down? This is your charge. Please send a good, earnest, faithful medical missionary at once!

MISS BABBITT [whom, in accordance with our latest data, we located at Dehra, in April W. W.] announces herself at MYNPURIE, April 23, 1891:

. . . I am so glad to get at last settled and at this most wonderful of all work. You know that we have ten schools and over sixty zenanas. If we had the workers we could open every home in the city. I never saw a place so free from prejudice. Day before yesterday, when I was opening a new

zenana, the man of the house told us that he and his family were Hindus but wished to learn more of our religion and he hoped we would teach everything we thought necessary. There are five women in the house, but only three read. The non-readers, the mother and a blind sister-in-law, stayed nearly through the lesson and seemed to enjoy the *bhajan* I sang for them. It is the first zenana I have opened and I felt a little nervous and took Mrs. Jarbo to help me out if I should get at a loss for something to say. She, however, simply sat by and talked to the man and I could keep the attention of the women.

The station has suffered a great loss; Government has taken away our good doctor and can put no one in his place at present, as they are sending all the doctors to the frontier. We have a Native compounder at the dispensary and a good doctor at Etawah, thirty-two miles away. It would take eight hours at the shortest for him to get here. There are twelve children in the station and the hot season is upon us; you can imagine we are all a little nervous.

The station is in a very good condition. The workers are in earnest, the schools are up to the standard, and the heathen seem friendly, as they come to services at the church and are willing to have their wives and daughters taught. Sundays, the back of the church, aisles and doorways are full of Hindus and Mohammedans, who stand quietly all through the service. Last Sunday, from my place at the organ, I could see several of them joining in the singing of the *bhajans*. My baby organ is such a comfort, I think one should be in the outfit of every missionary. —

MRS. JOHN FORMAN wrote from FUTTEHGURH:

. . . At our last mission meeting Mr. Forman was appointed to send a petition for four men for our mission. They are needed so much and I do hope that earnest, consecrated men may be chosen, and the money offered to send them. In this vast district with its 900,000 souls and 4,000 villages, my husband is the only one who can be spared during the winter months for itinerating work.

We were out as long as the weather would permit, nearly four months, and failed to reach many other than the large centers. We stayed at each place about a week and visited most of the villages within a radius of six miles, but this excluded many others, as our camps were often twenty miles apart. In one village an old resident said he had never known a missionary to visit them during his sojourn of fifty-one years; and still for many years missionaries have traversed this very district.

For about a month Mr. Forman has exceptional opportunities for meeting people there. It is a sad fact that large quantities of opium are produced in this district, and this being the Government county-seat, the drug is brought here to be weighed and valued, when payment is made. In this way,

hundreds of farmers, during this month, are always waiting their turn at the Opium Weighments, and morning and evening, there are crowds ready to listen, but so slow to believe!

I would be very happy to be able to tell you of multitudes turning to Christ, as in Madras. The caste feeling is much stronger here and there seem many obstacles to surmount, but all difficulties must vanish in God's own time, if his servants are faithful and full of faith. Pray for this in my behalf.

SOUTH INDIA.

THE INEVITABLE FIRST STRUGGLE.

MRS. W. H. HANNUM, of the party who went out last November (see Miss Irwin's letter in April *W. W.*) wrote from RATNAGIRI, May 20, 1891:

I think the first year must be the most trying, because then we have our hardest struggles with the language. It is, I confess, a little trying to attend prayer-meeting, church and Sabbath-school day after day and not know one single sentence in prayer, sermon or song, and all the while listen as if we were drinking down every word. We are just beginning to understand a part of what is said in our shabby little church to the fifty or more hearers who assemble twice on Sunday.

I go sometimes with others to visit the women in the town or near villages, but I have only been a listener. I hope the time is not far distant when I can talk freely and intelligently to these poor women. Last week, just six months from the day we arrived in Bombay, I led the woman's prayer-meeting in the bungalow. The helper's wife explained the chapter very well, as Miss Sherman told me.

LOCATION AND OUTLOOK.

At Mission Meeting in January, Miss Sherman, Mr. Hannum, and myself were appointed to Ratnagiri. We left Kolhapur February 6, and after three days of travel, having stopped to rest over Sunday, we reached our home by the sea. We had many interesting experiences by the way, meeting travelers and stopping at rest houses, where often Miss Sherman would talk or sing to groups of people. We crossed the Western Ghats, ascended and descended several smaller hills, and finally, on the 10th, caught sight of the Arabian Sea. At first it made me homesick, for the memory of our voyage was still fresh, but now I listen with pleasure to the roar of the sea and enjoy watching the coast steamers which we can see plainly from our front door. The first month we felt the distance from the other missionaries very much, but since we have exchanged letters once or twice they do not seem so far from us.

The people of Ratnagiri are very indifferent in some cases, while in others they are stoutly opposed to us. This may be illustrated by a little incident: Mr. Tedford, who has been spending the hot season with us, sent a man into town to get a cart in which

to convey his luggage back to Sangli. At nearly every place the man was addressed in this way, "If it is for the Padre Sahib (missionary) we will not send it." At last he secured one from our milkman by paying two rupees more than the ordinary price.

The street preaching had to be abandoned for the present, because of the persistent effort of the Hindus to create a disturbance at the time of preaching. There was not so much opposition so long as Mr. Tedford preached, but as soon as Mr. Khundoba Lakshman, our good Native helper, came the people began to be stirred up. The Native preacher has far more influence than one of the missionaries, especially in a place like this.

Besides Khundoba, his wife and children, we have living on our compound two Brahman widows and a little child protégé of Miss Sherman's, and our two servants and their wives, one couple being Christians. These and ourselves are all the Christians, except a few English officials; a very small force, you see.

We have started three good vernacular schools, one in town and two in villages south and east of Ratnagiri. Miss Sherman and Khundoba give religious instruction and Brahman masters are employed as teachers.

This morning I went with Miss Sherman to visit the school in town. There were twenty bright little boys and girls from four to twelve years of age. They sang the hymn with as much force as a similar number of American children would. Miss Sherman gave them each a piece of muslin, on which they were learning to sew. Some of the pieces were sticky with dirt and perspiration, but they managed to push the needle through. As I sat in the low-ceiled, dark room, with floor and walls made of mud, I thought of the cheery school-rooms in America. Perhaps if some little scholars at home who rebel at being sent to school could see these little boys and girls sitting on the floor cross-legged, with slates in their arms trying to make the crooked Marathi letters, they would be better satisfied with their own comfortable desks and nice copy-books.

One of the specified agreements with the Brahman masters when they were hired was, that they should bring the school children to Sabbath school every Sunday morning. It is a strange but pretty sight—these heathen men bringing all these heathen children to church. They listen very attentively for small children.

Mr. Hannum and I like India, and especially Ratnagiri, very much, and we earnestly hope we may be permitted to labor many years in this field.

THE DESTITUTION.

The nearest missionary of any denomination is sixty miles away, the Western Ghats and a distance of seventy-two miles lie between us and the nearest station of our mission and, until we came, there had not been a missionary here for over three years.

WEST AFRICA.

ROUGHING IT.

MRS. McMILLAN wrote from BENITA, May 1, 1891:

I was in bed with African fever when your letter reached me, and it seemed to bring with it some of your happiness. The Dr. and I are again quite well and studying Benga under a teacher who is an elder in the church here.

We had our first fever in Gaboon and were just convalescing when we started for Benita in one of the traders' cutters. The saloon, stateroom, and cabin combined, was about eight feet square and three feet high, with no window, only a slide door. We had our food with us in a tin box and the cook managed to make us a cup of tea, taking the water out of an old rum cask. The only dishes the crew had were old cans which they found floating on the water near Gaboon. For the five men they had one knife, two spoons, one plate, and two iron pots; and for a stove, a half cask of sand, using the oarlocks for the pots to rest upon. Fortunately I was a little better off for cooking utensils, but not for dishes, having only two teaspoons, a can-opener and one mug, my dishes all being yet in the cask they were packed in, in Liverpool. I had no idea what we would need, and, being hard'y able to stand, was very thankful that we could live picnic style, and oh so thankful to reach Benita. Two days in coming ninety miles!

CHRISTIAN CIVILIZATION AGAIN.

We arrived here Sunday morning, and after dinner Dr. went to assist with the communion service, although he was hardly able, having been carried from his bed in Gaboon to the cutter. But the sea air had done him good, notwithstanding the inconveniences, and the warm welcome we received here also did us good.

There is a girls' school here of twenty bright, happy children, eager to be taught and quick to learn. Mrs. DeHeer tells me there are over 200 names on the church roll, and there were 150 at communion the Sunday we arrived. Thursday afternoon we went to woman's prayer-meeting in the nearest town and in the house of an old church member who has been an invalid for years. She lay on a native bed, so pleased to see us. During the two years Mrs. DeHeer and Mrs. Reutlinger were home and the mission house closed she was faithful, although her people pressed her to try the heathen medicines and fetich charms. The poor old soul said she could not give up her religion. Another woman walked thirty-five miles just to see the missionaries after they returned.

LEOPARDS AND A "LITTLE MAN."

We were very anxious about the Doctor while he was at Evuni, as the leopards are very bad there,

taking the people out of their houses at night, killing the women while working in their gardens or plantations.

There is also a school here of ten boys who would not be refused. One little fellow came in one morning saying, "I have come to stay, and I am going to stay," and stay he did. I thought he was such a little fellow he would be homesick in a few days, but the little man is here yet, cheerfully taking his share in any work that is given the boys to do.

CHINA.

A FOURTH FAMILY AT ICHOWFU.

REV. W. O. ELTERICH and wife and "baby Helen" joined the three missionary families already at Ichowfu, in Shantung, on April 25. They had traveled by mule litter from Tungchow, tarrying on the way for two weeks at Wei Hien.

Mrs. ELTERICH wrote May 29:

"We were so glad when at last the walls of Ichowfu City appeared in sight. We were met and warmly welcomed by Mr. W. P. Chalfant, Mr. Killie, and Dr. Johnson. How glad we were when we entered the comfortable home of our dear friends, the Killies. We are living with them until our house can be fitted up for us. The people here are becoming more and more friendly toward us. When Mr. Chalfant first came here to rent houses he could not get even one in the city; no one was willing to rent to foreigners, but now several have been offered to us. We want to live near the other missionaries and to-day succeeded in securing a place just opposite this.

THE MEDICAL ARM OF THE STATION.

The dispensary is proving an invaluable help. Nothing is more apt to remove prejudice and prepare the way for the gospel than medical missionary work. Dr. Johnson's house is not yet finished, nor the chapel. Special effort was made to complete the dispensary, and on April 27 its doors were opened. The first afternoon Dr. Johnson saw twenty patients and they now average thirty-two patients a day. They are, as a rule, of the better class. Several times, already, conveyances have been sent out from the city to take the Dr. to visit well-to-do families. Nearly half the patients have been women, making the presence of a lady physician almost indispensable. Every Sunday services are held in the little unfinished chapel, and hardly a Sunday passes without the presence of a few outsiders, who listen with respect.

Mr. Chalfant has spent seven weeks in the country; during four weeks he was accompanied by Mrs. Chalfant. He reports a warm interest in several parts of the field. In this tour he baptized six converts (formerly instructed by Dr. Corbett) and enrolled twenty-seven candidates for baptism. We have five day schools under our care, which aggregate thirty-three boys and fifteen girls.

❖ HOME DEPARTMENT ❖

MONTHLY STUDY.

Scripture Text, Isaiah xxiv., 15.—Glorify ye the Lord in the east, even the name of the Lord, the God of Israel, in the isles of the sea.—(*Revised version.*)

Scripture Reading, Isaiah xlii., 8-17.

General Topic.—REVIEW OF THE PAST YEAR'S WORK IN JAPAN AND KOREA.

"The true test of a faith is not its expansive power, but its penetrative power."

An eventful year in Japan; opening of the first Diet; most notable event in connection with our Mission; the Revised Constitution and Creed, as finally adopted. (Refer to *Ann. Report of B. F. M.*, and to *The Church*, March, '91, p. 209, and May, p. 392.)

The Eastern Japan Mission; name Stations and Missionaries. Evangelistic work in Tokyo and vicinity; special difficulties in Tokyo. The Ueno Park Mission. Report from Bible School for Women. Work of the Japanese Board of Home Missions; how and by whom conducted? The regions beyond; forward step recommended by Dr. Thompson.

Educational work. Report from the Meiji-Gakuin and the School for Evangelists. The Joshi-Gakuin and other schools.

Literary work. New arrangements with Bible and Tract Societies. Statistics of Eastern Mission; of Church of Christ in Japan.

West Japan Mission; the Stations; changes in the Missionary force; a recent death. Reports from the various Churches and Schools. New work at Kyoto, Tsuruga and Kobe. (For all the above refer to *Ann. Reports*, and *W. W. W.*, and *The Church* for Sept., '90.)

Mission Meeting at Kanazawa; Need of the Women's Bible School; New quarters of the

Joshi-Gakuin described. Letters, *W. W.* (Jan., '91). Evangelistic Efforts in Vacation (Feb.). A Japanese Bible Woman (article, Feb.). The new station, Yamaguchi; Miss Garvin's evangelistic work; Girls' School at Osaka (March). Evangelistic work at Hiroshima; new undertaking at Fukui (May). Letter from Miss Ballagh (June). Mrs. Doughty (July). (All in *Woman's Work for Woman*.)

The Power of a Good Life (*The Church*, Jan., '91, p. 75). Touring north of Kanazawa (Letter, p. 165, Feb.). A Golden Wedding (p. 199, March). A case of special interest in Kanazawa (p. 355, April). A Japanese preacher's account of the changes wrought by Christianity (p. 362, ditto). Work at Fukui and Yamaguchi (p. 64, July). (All in *The Church*.)

Helpers and Hinderers in Japan (*Miss. Review*, Jan., '91). Good News from Japan (*Miss. Herald*, (June, '91).

The Korean Mission. Changes in the Missionary force. General work of the Mission Literary work. Plans for opening a new Station. Notes on Korea (Refer to *Ann. Rept.* of B. F. M., and to *The Church*, for Sept., '90).

Two Shining Marks (p. 354, *The Church*, Oct., '90). Exploring in Korea (Letter, p. 355, April, '91).

E. M. R.

"THE GREATEST THING IN THE WORLD."

ONE of our missionaries wrote from Japan: "I have been so helped this week by reading Henry Drummond's sermon on *The Greatest Thing in the World*, delivered at Northfield. Have you read it? I never before half realized the depth of meaning of that wonderful 13th chapter of 1st Corinthians."

Another wrote from Siam:

"How can I thank you enough for *The Greatest Thing in the World*? It came the other day, and I have read it through, marking some exquisite passages. For those of us who begin at the foot of the ladder, and yet want to reach to the full stature of perfect men and women in Christ Jesus, there is hope in such a passage as this: 'A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing

student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote "the greatest of these is love," when we meet it first is stained with blood."

Another wrote from India:

"I have been helped in reading *The Greatest Thing in the World*, by Drummond. I think so much of that first verse, 'Though I speak with the tongues of men and of angels.' People at home and here are apt to talk about the necessity of 'learning the language,' but I agree with the woman who said to a friend, 'if you can't do anything else, just come out and smile.' If we begin with love there is little danger we shall not put forth proper efforts to learn the language. I have seen various sorts of missionaries. There is the one who says, 'Preach the terrors of the

law'; the one who says, 'Oh, he is a native, *after all* he is a native'; the one who keeps the people at a distance; and I have

seen the missionaries who believe in love without distinction of color, or race, or past ill-conduct. The latter is the kind we need."

A VERY PRIVATE LETTER.

DEAR ELEANOR:

I've been thinking lately, and you always like to know when anything special is on my mind, so I am going to tell you about it.

Two things started me off, or rather *three*. The first was a guest I had with me about Thanksgiving time. When I see you I will tell you all about her, but will only say now that the last twenty years of her life have been spent either in actual mission work or in traveling from place to place and speaking in church and missionary meetings, arousing lazy Christians like me and setting them thinking, as I said at the beginning of this letter. She pays all the expenses of this and gives every moment of her time. She is,—talents, time, strength and pocket-book—entirely the Lord's, yet a more radiantly happy, healthful-minded, *uncensorious* creature it would be hard to find. She was as interested in our Art Association, in Mamie Randolph's grand wedding, and in my new cloak (it is a beauty) as if she wasn't without a silk dress to her name and had not turned the contents of her jewel case into missionary money. To me it is odd to see a woman possessing wit, learning, social distinction and money, quietly putting it all aside to spend years in the slums of a great city and come out of it with hearty interest in and sincere sympathy for people who prefer to keep all those things for themselves. Life has not been quite the same to me since I knew her.

The next thing was Henry. Why in the world should a fellow brought up as mother brought up Henry, renounce faith in the inspiration of the Bible when he comes to middle life! Well, there is something in the Bible about training up a child in the way he should go, and when he is *old* he will not depart from it; and since Henry did not avouch the Lord Jehovah to be his God when he was young and would not do it in middle life, he will *have to do it* when he is old.

Henry said to me the last time I was there, during one of our Bible inspiration battles, "Margaret, if I believed as you Christians say you believe I'd stop practising law, wear out my old clothes, trust to

charity for new ones and go to the ends of the earth to tell people about my faith."

Eleanor, I was dumb. Don't I believe as I say I believe? Yes, I do. Don't I care that with every heart-beat of mine somebody goes to meet God who never heard of His Son, Jesus Christ? Yes, I do care. Am I doing every single thing I can to make every creature in this world know the Lord Jesus Christ? Ah, Eleanor, emphasis died there. As I left Henry, silent and crestfallen, I could not answer the third question in the same hearty accents I had the other two.

But what could I do? You know how expensively (for a poor woman) I am obliged to live in order to have my time perfectly unencumbered for my profession. I must make journeys and do a dozen other costly things to keep the professional armor from getting rusty; I can't dress like a Bohemian; I can't let the grocer's bill run in order to give money away, and by the time I had met all my honest obligations there never seemed to be any money, to speak of for missions. When I really wanted to give five dollars I seemed only to have fifty cents.

Of course I can't *go* on a mission—I'm away past forty—should be good for nothing there; so the money part of the question is all there is left to me, except, perhaps, a little enthusiasm, which does not go for much unless you back it up with something tangible. These reflections had been haunting me in a vague sort of way for some time, but right here it took definite and somewhat disquieting shape.

Two or three years ago somebody, I don't know but it was you, gave me the figures (I do not in the least remember what they were except that they were enormous) for the amount of wealth owned by the membership of our Church, and of what a tenth of this would do if it were where it ought to be—in the Lord's treasury. The tenth of my income has never been given to the Lord; if it had, I should not be obliged to give fifty cents where I wanted to give five dollars. But after that conversation with Henry I went to my knees and asked the One who was rich yet for our sakes became poor, to

make me and all other withholding Christians see that we ought to systematically lay by in store as God had prospered us and to enable us to look to Him honestly, with all the tithes in the storehouse, to send out so many new heralds of His glorious Name as to stop the mouth of every one who dared to say "If you Christians believed what you say you believed." I rose from my knees, took out from my pocket-book the tenth of what was in it and laid it in a drawer in my writing-desk over which I wrote—"The tenth of my income in His name," and since then I have resolutely sheared off the tenth of all my earnings before laying a finger on them for my own use.

Would you like to know how it works? To begin with, I am surprised to find how

much delight I take in it. There is meat in the Lord's storehouse which I can offer to Him as occasion serves. I have proved Him herewith, I have had my blessing and I expect a great deal more, not because I deserve it, but because of His sure word.

"And how about the grocer's bill and the other things you complained of" do you ask? Somehow, they get paid. It would not be true to say I do not miss that tithe, but I should miss the blessing so much more that I have no desire to exchange the one for the other.

Good-by, dear. When I see you I'll tell you who bought my last water color, and what a happy surprise was the sum it brought.

Most lovingly,
Margaret Vail.

A REQUEST FROM THE EDITOR.

To Missionaries and other Friends:

Our magazine has been indebted for many of the illustrations which have adorned its pages in the past, to kind loans or gifts of photographs, especially from missionary friends. We shall be grateful for the continuance of such favors from them or others, and for the purpose of encouraging such assistance we offer the following

HINTS ON PICTURES FOR ILLUSTRATIONS.

Subjects.—Choose scenes characteristic of native life and customs, individuals of some significance, typical scenery, etc. Large groups of people and photographs of churches or other buildings which look like those in America are, except in special cases, of little use.

Size.—Some photographs have been sent us too large for use, some even, larger than our whole page. We rarely print a page cut, or one wider than $5\frac{1}{8}$ inches (from side to side), while we desire to have many much smaller than that. We are, occasionally, able to use a section of a large photograph.

Drawings should usually be twice the size of the cut for which they are intended.

Expense.—*Woman's Work* will gladly defray any reasonable expense incurred in securing and forwarding photographs or drawings, and, in the case of loans, will undertake to return pictures to places not outside of our own country.

Transmission.—Photographs are sent by mail in America, at a cost of one cent for two ounces. If unmounted and small

enough, they may cross the ocean inside a letter; mounted or otherwise, they may be sent by mail.

Photographs in Albums.—We will take every care of such, not allowing them to pass beyond the artist's hands into the workshop.

Original Drawings.—These are of the greatest value, even if rough and inartistic. A series of sketches, even if not more than one and a half or two inches square, accompanying accounts of a journey or of village life, would be an essential addition to the story.

We can utilize almost any variety of drawing. If done with pen and ink, the ink should be a true black.

Maps and Diagrams.—These also are invaluable, even when very simple. A plan showing merely the relation of a central station to its outstations would often be an advantage.

Explanations.—Sufficient notes to explain any pictures which might be sent would often be necessary to render them available and would always be welcome.

A REQUEST has come from Philadelphia to *Mr.* Editor, for a sample copy of this magazine, of which the writer has "never seen" an issue and does "not know the terms." If this is true right under the droppings of 1334 Chestnut Street, what can be expected from the prairies?

THE LAST HOUR.

"Little children, it is the last hour" (R. V.).—I JOHN ii., 18.

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O laborers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of Hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called to-day,
Constrained by love, endowed with power,
O children, in this last, last hour.

—Clara Thwaites in *Exchange*.

SUGGESTION CORNER.

JUST as we expected! A lady writes from New Jersey:

What a boon that Ichowfu Station is going to be to people who have moved all at once into Presbyterianism, as I have! We study *Historical Sketches* and try to inform ourselves, but the missions founded when we were children and which we have never known about, are like acquaintances made in middle life. Now Ichowfu can be like a child growing up in the home—we can love her from the beginning—and shall want news of her much oftener than every February.

THE request about how to celebrate an Auxiliary's tenth anniversary has received an answer from Springfield, Ohio:

Your request recalls a delightful evening over two years ago, when our "Missionary Conversazione" celebrated its fifth anniversary.

Since it was fifth it was also "wooden" anniversary, and as it occurred about the time for our semi-annual "Jug Breaking" we decided to unite the two. Accordingly little wooden barrels were distributed and invitations were printed on cards made of thinly-shaved wood. Two cards tied with dainty ribbons were used—one for the invitation, the other for the programme. Refreshments were served on wooden plates.

Not a single item of the programme was secular; we had sacred music only, the addresses were all by members of the society and all in the line of our work, which did not prevent their being both entertaining and witty.

The "barrel breaking" revealed about \$100. Of course no admittance was charged and no collection taken.

Could you not arrange in some such way for a "tin" anniversary?

ONE point for the tenth anniversary of the Iowa Auxiliary:

When we held our tenth anniversary we had a *Memorial Paper*, giving the names and a brief sketch of each of our members who had died during the decade, which seemed to interest all. *M.*

MRS. E. A. L. kindly sends these facts:

In the early part of 1890 a lady member of a local missionary society in Fort Collins, Col., pledged \$20.00 to the cause of missions, and in March, 1891, redeemed her pledge, depositing the last dollar of the promised amount, having made every cent of it by crocheting table holders out of various colored zephyrs, for hot tea and coffee pot handles, and selling them. All this she accomplished in odd minutes, without interfering with any of her household family cares, church duties, or social obligations, because her heart was in the work. Without her knowledge the result is thus mentioned, hoping it may stimulate to imitation many who are willing of heart but perhaps unmindful of the "little things."

AN officer of the presbyterial society of North Philadelphia reports the success of a Missionary Reception, whose special feature was tables of curios from different countries, presided over and explained by some competent person. It was voted that the Young People's Society who gave the entertainment "amounted to a great deal."

"If we miss one number of *Woman's Work* it is like being without the most interesting chapter of a book."

Yes, dear friend in Nebraska, these records from the harvest field are a "to-be-continued" story, all the time, until He whose right it is, claims the last heathen people for His inheritance.

THE "suggestion" stands out distinctly in the following clipping from the *Presbyterian Review*, Toronto:

A Christian business man at a concert of prayer for Missions was asked to pray for a certain field. He declined, declaring frankly that he didn't believe in praying for what he knew nothing about and in

which, consequently, he had no real interest. Many were shocked by such an utterance, and asserted that he should at least have a general interest in all the world. He replied, that was just the difficulty; his interest was altogether too general. Turning to one near him he questioned, "Brother J., how much do you know of this special field and its needs?" "I must own that I really know little or nothing of its condition or needs, and very little of its location," was the reply.

Others were honest enough to make a similar confession, and some determined to study the various fields lest silence should be better than such prayers as they had been accustomed to offer.

THE PRIZE.

SEVERAL persons who sent us manuscripts marked "prize" failed to comply with the conditions proposed in one or more particulars, and therefore we have several papers on our hands which we are unable to identify. It will be an accommodation if each one who has not received an acknowledgment of her paper will kindly send a note to the editor stating her title and giving her address in full.

The large number of responses to the offer made, and the fact that the judges are scattered at this season of the year, have delayed the announcement of the award, which will appear in the October issue.

CURRENT LITERATURE AND MISSIONS.

STARTING A PARLIAMENT IN JAPAN. John H Wigmore. *Scribner's Magazine*, July, 1891.

GEN. MILES'S INDIAN CAMPAIGN. G. W. Baird, Major U.S.A. *The Century Magazine*, June, 1891.

THE SHADOW OF THE KURD. Isabella (Bird) Bishop. *Contemporary Review*, May and June, 1891.

MOHAMMEDAN WOMEN. Mrs. Reichardt.

TSAR v. JEW. The Countess of Desart.

THE OPIUM RESOLUTION. Sir Jas. F. Stephen, Bart.

The last three are all found in *The Nineteenth Century*, June, 1891.

WOMAN'S MISSIONARY WORK IN YOKOHAMA, HOME MISSIONS IN JAPAN, and other Missionary Letters. *New York Independent*, July 16.

PILGRIMAGE TO THE TOMB OF CONFUCIUS. Dr. W. A. P. Martin. *Independent*, July 23, 1891.

NIKKO, I. Douglas Sladen. *Independent*, July 23, 1891. An unusually interesting article upon an old subject.

SINCE LAST MONTH.

DEPARTURES.

July 15.—From New York for Brazil:

(Returning) Rev. G. W. Chamberlain and family.

Rev. John M. Kyle and family.

(First time out) Miss Margaret K. Scott.

Rev. E. M. Pinkerton and wife.

Rev. F. J. Perkins.

July 25.—From New York, Mr. John Jolly for the South India Mission.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

Visitors welcome.

THE regular prayer meeting will be held on the third Tuesday in September (15th), at 12 o'clock, having been omitted during July and August. It will be a good rallying time, to ask help for the work of the coming months, and we shall be glad to welcome any strangers who may be sojourning in or near the city.

COPIES of the Annual Report were mailed early in the summer to the Secretary of every Presbyterian Society, Auxiliary and Band. Any others who desire them may obtain them by sending fifteen cents.

"What use is made of the Annual Reports by Auxiliaries?" and "Is it but to incur the expense of printing them?" were among the questions discussed in conference at Dayton last spring, and testimony was given that many find them indispensable for frequent reference and in preparation for meetings. Some careful study of them and of the Presbyterian Reports from which they are largely compiled has led to several discoveries.

The names of more than 80 Auxiliaries and Bands not previously on our roll were found. More than 30 of these had sent contributions to the Presbyterian Treasurers or directly to headquarters, but had not been reported to the Presbyterian Secretaries. We find on correspondence that in some cases these are old Bands under new names, the change of name not having been reported. This leads us to ask that there may be greater promptness in reporting new organizations or changes of names and that the Presbyterian Secretaries and Treasurers take pains to make their lists correspond.

THE names of more than 250 Bands and between 75 and 100 Auxiliaries appear without any contributions, about 30 of which had assumed the support of a special object. In some cases the contribution was sent in too late to appear in the report, and contributions of Bands may have been sent through the Auxiliary and not credited separately. The small proportion of societies that have failed to fulfill their pledges, when compared with the whole number of delinquents, seem to indicate that such pledges are a help to faithful, persevering effort.

ONE hundred and sixty Bands contributed to the special work of the children at Lakawn. Of these 87 gave only their increase above the collections of the previous year or part of it, and only 6 neglected pledges previously made. Consequently \$2,078.65 of the \$2,968.64 given for Lakawn by those bands is an honest advance, fulfilling exactly the idea constantly urged in the offering of this object through the pages of *Children's Work*. Some new Bands organized during the year gave, as was quite proper, their entire receipts to Lakawn.

These facts seem to us to show a truly loyal and earnest spirit on the part of our Bands and their leaders and give us great confidence in commending to them the new work at Yamaguchi, Japan, to be offered to the children. We shall be glad if every one of our Bands may have a share in it and hope that at the September meeting it may be made a subject of careful consideration and prayer.

THE young ladies of Easton, Pa., gave a pleasant reception, June 30, to the Presbyterian Society of Lehigh Presbytery, in honor of Miss Allie McGilvary whom they have adopted as

their missionary. The evening was spent socially with plenty of opportunity to ask and answer questions about the Laos land where Miss McGilvary was born and to which she is now returning. Some of the boys and girls of Lehigh Presbytery were there and saw a missionary for the first time.

MISS CLARA HUTCHISON has looked in upon us twice during the past month, in the midst of her preparations for starting on her long journey to Woodstock, India.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

THIS month our four young missionaries sail on the Germanic en route for Persia. Dr. Emma T. Miller who goes to Oroomiah, to be associated with Dr. Joseph P. Cochran, Miss Harriet L. Medbury to Fiske Seminary, Oroomiah, Miss Letitia H. McCampbell to Teheran and Miss Sue S. Lienbach to Hamadan. Remember the names and stations before the Lord.

THE Misses Margaret and Annabel Galt (who are grandnieces of Dr. Happer) sail early in October for Petchaburee, Siam. They expected the welcome and counsel of Miss Small, whom they were to assist, but the Father planned otherwise. May our earnest petitions be for them, going to a school which has no one at its head,—they, young, not knowing the country, language or people need most especial help and guidance. In this connection we extract a few lines from a letter from Miss Parker of Bangkok, giving our first report of Miss Small's death since the receipt of the cablegram announcement. "Mrs. McClure will be now the only lady at Petchaburee until the Misses Galt arrive. How we hope they may reach here in safety. Miss Small looked forward to their coming with much pleasure. She was very lonely. Miss Cooper and I spent vacation with her and she seemed so loath to have us come away. She will never be lonely again. The mission has no more earnest consecrated spirit than was hers. . . . As there was no doctor at Petchaburee, much valuable time was necessarily lost. Dr. Thompson was summoned by telegram but could not possibly reach there under twenty-four hours."

THE veteran Dr. Happer so long of Canton, China, called on his way from the Pacific Coast to meet his wife, who had preceded him some months, and his daughter Mrs. Damen of the Sandwich Islands, awaiting him in New York State. He told us that Dr. Mary Fulton had crossed the Pacific with him but had stopped at Ogden, Utah, to see her brother and sister Rev. and Mrs. A. A. Fulton, who sailed August 22 with their children for China. We hope the disturbances will not prevent them from going to the new station, Sam Kong, in the interior, to which they were assigned before their return. Let us unite in prayer that they may be kept in health and enabled to go.

EARLY in the month we had a delightful midweek call from Rev. Dr. and Mrs. Wm. Harvey, with their two daughters, who have been so long laboring in Cairo, Egypt, under the United Presbyterian Board. They introduced their daughters to us as Egyptians, although we could not trace any resemblance to the swarthy people of that land in either one.

From Northern New York.

THE letter mentioned in last month's magazine as having been received from Mrs. H. M. Andrews, has been printed in leaflet form. All the Societies and Bands who have not yet received a copy, can obtain one from their District Secretary.

Have you seen the new Band Certificates? If you have not, write to headquarters for a sample copy; they have just been issued, and all members of Bands paying not less than seventy-five cents each year can obtain one. Every child within the bounds of "Northern New York" should certainly become the possessor of one of these certificates. We feel sure did the children realize that there are probably not less than two hundred millions of heathen children who have never heard the blessed news of Salvation, they would all be eager to join the Bands, and help on the good work of giving to these millions of children the glad tidings of a Saviour's birth.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

SEPTEMBER here! Five months of our year have slipped away, and the serious, work hard months have come. They bring praise meetings and conventions, and general rallies of our forces. Remember, 1,000 subscribers for *W. W.* \$10,000 for foreign missions, and new auxiliaries and bands to be formed. For us all may there be steady growth, increasing love, deeper consecration.

It gave us pleasure to welcome Miss Lombard, of *Children's Work*, at a June meeting. Her words of cheer, the self-denials of the dear children of which she told us, will be a stimulus for many days. Mothers and sisters, let us this year try to reach every child within our borders with *Children's Work*. Pray for its increasing usefulness, and so strengthen its editor's hands and heart.

WE have also welcomed Miss Armstrong and Miss Whaley during the summer. Miss Armstrong told us of work in Utah, and Miss Whaley expressed her joy over being a Senior in Medical College, with but one year between her and the field abroad.

OUR Miss Cole and Miss Geisinger, both at home on health quests, were members of the

International Missionary Union, which met at Clifton Springs.

OUR hearts are heavy with the burden, our ears are strained to hear the response to this appeal. Young women of the South-west, we want missionary candidates! We need *you*, with disciplined character, with educated mind, with soul aflame with the desire to carry the good news to your heathen sisters. The boys' school at Teheran, Persia, needs a matron. "One who can sing, can teach, can be motherly to the boys, one who counts meanest work a joy, who will with the sweet spirit of sanctity influence daily the boys' lives." If you cannot go, will you pray that the right one may be sent.

DR. MARSHALL, the Field Secretary, gave us a very helpful talk in July. We think the plan he is suggesting, of pledges and collections, most admirable, and if undertaken thoroughly, will solve the problem of systematic giving. Dr. Marshall will be pleased to supply any societies or bands wishing full instructions, with a descriptive leaflet.

NEOSHO Presbyterial Society believes in missionary county conventions. Those who cannot go the far distance to annual meetings, often are refreshed and roused by these meetings near at home. Have any other presbyterial societies tried this excellent plan?

ANY bands wishing to prepare Christmas-boxes will be supplied with necessary information by the secretary for bands, Mrs. H. W. Prentiss.

RECENT letters may be had by sending postage to rooms, 1107 Olive Street. Letters from Mrs. McClure, Miss Sherman, Mrs. Chalfant.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

WHEN this magazine reaches you Miss Russell will, D. V., be en route to Oroomiah, Persia. For some time past she has been Miss Culbertson's faithful assistant in the Chinese Home in San Francisco. Besides this she has taken a special course in Bible study, so that she goes out well prepared for her work. Our earnest prayers and good wishes go with her.

It is time to prepare for our Synodical meeting, which comes early in October. Full particulars in regard to the time and place of meeting will be given in the *Occident*. All reports from auxiliaries and bands should be in the hands of the Presbyterial Secretaries by September 10, that they may forward their condensed reports to the Board Secretary before the twentieth of the month. Let all who can, come to the Synodical meeting. There we will plan together the work of the following six months. Our work is enlarging from year to year. Come up and help us.

NEW AUXILIARIES AND BANDS.

DELAWARE.

Newark, Junior Circle.

ILLINOIS.

Hinsdale.

INDIAN TERRITORY.

Anadarko.

KANSAS.

Vermillion.

MARYLAND.

Baltimore, 2d Ch., Robert H. Smith
Bd.

MISSOURI.

Jefferson City, Bd.
New Point, Bd.

NEW JERSEY.

Blairtown, Boys' Brigade.
Bridgeton, 2d Ch., Mizpah Bd.

NEW YORK.

Buffalo, Bethlehem Chapel, Bethle-
hem Gleaners.
Bethany Church, Bethsaida Mission
Bd.
Newburgh, 1st Ch., Bethel S. S.
Miss. Soc.
Owako, Girl's Bd.

OHIO.

Salem, Boys' Brigade.

PENNSYLVANIA.

Pittsburg, East Liberty Ch., Henry
Bd.
South Side Ch., Mattie Robinson
Bd.

TEXAS.

Pilot Grove Bd.
Wichita Fall.

VIRGINIA.

Vienna, Talent Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Boundary Ave., Mrs. A. N. Bastable, 20;
1st Ch., S. S., 125; Mrs. J. B. Moore Bristor, 150,
295.00
BUTLER.—Amity, Cir., 6; Centre, th. off., 22.30; Grove
City, 18.95, Always Ready Bd., 46; Martinsburg, 5; Muddy
Creek, Morning Star Bd., 2.26; New Hope, th. off., 7;
North Liberty, th. off., 7; Plain Grove, Y. L. C., 13; Pleas-
ant Valley, 5; West Sunbury, 12,
144.41
CARLISLE.—Carlisle, 2d, 25; Carlisle, Metzgar Inst., 7.30;
Chambersburg, Failing Spring, 10.17; Dillsburg, 11; Get-
tysburg, Miss McPherson, 50; Harrisburg, Market Sq.,
74, S. S., Sen. Dept., 34.87, Jun. Ch. Endeavor, 20, Mrs. S.
J. McCarrell, 50; Mercersburg, 8, Y. L. B., 7; Steelton,
1.55,
298.89
DAYTON.—Dayton, Third St., 51.53; Middletown, 10;
Piqua, 16; Springfield, 2d, 25; Troy, 25, 2d Soc., 18.75,
Mrs. Sarah R. Drury, 25,
211.28
ELIZABETH.—Elizabeth, Ass'n, 125; 1st Ch., M. Morrison
Bd., 30, Westminster Bd., 30; Lower Valley, Little Reap-
ers, 5; Perth Amboy, 20.46; Plainfield, Ass'n, 139.26, Y.
L. B., 50, Crescent Ave., Earnest Workers, 21.22; Roselle,
45.63, S. S., 50; Westfield, 37.50; Woodbridge, 25,
588.07
ERIE.—Conneautville, 5, Ch. Endeavor, 55 cts.; Erie,
Park, Y. L. B., 25; Fredonia, Children's Bd., 9; Girard,
6.13, Y. L. S., 3.25, a friend, 50 cts.; Meadville, 1st, Y. L. S.,
21; Mercer, 1st, 20; Mercer, 2d, Y. P. S., 5; Sandy
Lake, 5; Warren, Mizpah Bd., 5,
105.43
JERSEY CITY.—Jersey City, 1st, Steady Gleaners, 20;
Rutherford, 39.85, Penny-a-day Club, 26.52,
88.37
KINGSTON.—Chattanooga, 2d, Violet and Mustard Seed
Bds.,
15.00
28.28
LACKAWANNA.—Moosic, S. S.,
227.87
LEHIGH.—Allentown, 11.00; Audenried, 7.02; Catasau-
qua, Bridge St. Bd., 6; Easton, 1st, 60; Easton, Brainerd,
27.80; Mauch Chunk, 60; Reading, 1st, 25.15; Summit
Hill, Rev. J. White Bd., 5,
227.87
MORRIS AND ORANGE.—East Orange, 1st, 40, S. S., 50;
Hanover, 20; Orange, 1st, 125, Boys' Club, 10; Orange,
2d, 100; Orange, Central, 100, Miss Slade's cl., 15; South
Orange, 10; Y. L. B., 40; Vailsburg, S. S., Boys' Bd., 2.59;
St. Cloud, 25,
527.59
NEWARK.—Bloomfield, 1st, 240; Bloomfield, Westminster,
S. S., 50, Bd., 15; Caldwell, 10; Montclair, 1st, 100, Sun-
beams, 20.48; Montclair, Trinity, 100; Newark, 1st, 160.95,
Stearns Memorial Bd., 100, Adult B. C., 15, S. S., 30; New-
ark, 3d, 79.52, S. S., 140, Mrs. Douglass, 15; Newark, 6th,
Primary cl., 15; Newark, Calvary, 35; Central, 50; High
St., 43.15, Fanny Meeker Bd., 20; South Park, 131.20, Y.
L. S., 50; Wickliffe, S. S., 30,
1,450.30
NEW BRUNSWICK.—New Brunswick, 1st, 25, Y. L. B., 33;
Pennington, 15; Trenton, 1st, 200; Trenton, 2d, inf. sch.,
18.43; Trenton, 3d, inf. sch., 14.16; Trenton, 4th, 166.26;
Prospect St., 30, Girls' Bd., 14, Sen. Br., 12, Jun. Br., 30,
557.85
NEWTON.—Belvidere, 1st, 40, Willing Workers, 20; Bel-
videre, 2d, 10.70, Paul Bd., 25; Blairtown, 54; Stewarts-
ville, 12.50,
171.20

PHILADELPHIA.—Calvary, Prayer and Pence Bd., 25.79
PHILADELPHIA, CENTRAL.—Kensington, 1st, 130; 1st Ch.,
N. Lib., Little Gleaners, 30; North Ch., Light Bearers, 9;
N. Broad St., 235; Patterson, Memorial, S. S., 40; Temple,
25, Grace Bd., 7, Temple Workers, 22, in memoriam, Mrs.
Babcock, 5; West Arch St., Y. P. S., 43,
546.00
PHILADELPHIA, NORTH.—Abington, King's Helpers, 8.75;
Bristol, 63.50; Doylestown, 37.50; Germantown, 1st, 100;
Germantown, 2d, 150, King's Daughters, 5, Sen. Non
Nobis, 15; Hermon, Cheerful Workers, 15; Huntingdon
Valley, 5; Jenkintown, St. Paul Bd., 20; Leverington, 6;
Mt. Airy, 4.08,
429.83
PITTSBURG AND ALLEG. COM.—Allegheny, North, 33.90;
Hebron, 9.32, Children of the Ch., 8.18; Hoboken, 20;
McDonald, 15.71; McKee's Rocks, 6.25; Mansfield, 20;
Mt. Carmel, 7; Pittsburg, 1st, 104; Pittsburg, 3d, 26.84;
E. Liberty, 214.78, Pansy Bd., 1.51; Forty-third St., chil-
dren's floral memorial to Mrs. H. H. Stiles, 25; Lawrence-
ville, 10.60; Park Ave., 17.06; Sewickley, 27.88; Wilkins-
burg, 22.90,
579.93
PORTSMOUTH.—Georgetown, 2; Jackson, 4.65, Y. L. B.,
2; Portsmouth, 1st, 15.80, Y. L. B., 86; Sandy Springs, 4,
114.50
SHENANGO.—Clarksville, 43.50; Neshannock, 30; Pulaski,
13.50, Bd., 3; Westfield, 50,
140.00
WASHINGTON.—Cove, 10.75; East Buffalo, 10; Mt. Olivet,
22; Upper Buffalo, 62.50; Washington, 1st, 85, Cornes Bd.,
25, three S. S. cl., 64.50, two S. S. cl., 35.03, inf. cl., 27.75;
West Alexander, 75, Loring Cir., 5; Wheeling, 1st, 32.10,
Sydney Ott Bd., 22.70, Boys' Club, 12.85,
490.20
WASHINGTON CITY.—Covenant, S. S.,
64.01
WELLSBORO.—Elkland, 5; Wellsboro', 40,
45.00
WEST JERSEY.—Camden, 1st, 36.42, King's Builders, 10.50,
Willing Workers, 35,
90.92
WESTMINSTER.—Centre, 12; Columbia, S. S., 25; Lan-
caster, 50; Middle Octorara, B. L., 12; New Harmony, 11;
Slate Ridge, 15; York, 1st, Niles Bd., 50; York, West-
minster, 20,
105.00
WOOSTER.—Apple Creek, Y. L. B., 5; Doylestown, 5;
Mansfield, 10; Orrville, 45; Wayne, 5.77; Wooster, 1st,
21, Y. L. B., 10,
101.77
ZANESVILLE.—Coshocton, 10; Dresden, Mercy Drops,
5; High Hill, 14.25; Jefferson, 9; Mt. Pleasant, 3.35;
Roseville, 4; Utica, 4.50; Zanesville, 1st, 10, May Flow-
ers, 2.25; Putnam, 22.75, inf. sch., 10, Mrs. Potwin, 20;
2d, Y. L. B., 10; Presb. Soc. coll., 21.87,
146.97
MISCELLANEOUS.—East Downingtown, Mrs. A. P. Tut-
ton, 25; Nuyaka, Indian Territory, Perryman Bd., 3.75;
interest on investment, 45.05,
73.80

Total for July, 1891,

\$7,763.24

Total since May 1, 1891,

10,824.21

MRS. JULIA M. FISHBURN, Treas.,

Aug. 1, 1891.

1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1891.

BELLEFONTAINE.—Galion, 16.10; Kenton, 10; Presb.
off., 3.57,
29.76
BISMARCK.—Bismarck, King's Daughters,
5.15
BLOOMINGTON.—Bement, 10; Bloomington, 2d, 98.44;
Buckley, 15; Champaign, 165.95; Clarence, 9; Gilman,
15; Tolono, 8.35,
321.74
CAIRO.—Golconda, 1.50; Metropolis, 3, Happy Workers,
3.25; Wabash, 5,
12.75
CHICAGO.—Chicago, 1st, 17; 2d, 60, Y. L. S., 8.20; 4th, Y. W.
S., 16; 6th, Y. W. S., 10.65; 8th, 23; Ch. of the Covenant, 15;
Evanston, 32; Joliet, Central Ch., 61.14, Dean Y. P. S., 3.03,
S. S., 15.26; Lake Forest, 12, Y. P. S., 31.34; Oak Park, 12.50;
557.85

River Forest, 6.33; South Chicago, Coral Workers, 5, 320.35
CHIPPEWA.—Eau Claire, 20; West Superior, Earnest
Workers, 20,
40.00
CRAWFORDSVILLE.—Bethany, 12; Beulah, 14.50; Craw-
fordsville, 30; Dana, 2; Delphi, Bible cl., 18.75; Lafayette,
1st, 28; Newtown, 6.13, Buds of Promise, 18.30; Rock-
ville, 27; Thornton, 10; Veederburgh, 6, Waveland,
6; Miss Fannie Bishop, 25,
203.68
DENVER.—Denver, Capitol Ave. Ch.,
10.00
DUBUQUE.—Dubuque, 2d, 25.70, Y. P. S. C. E., 3; Hop-
kinton, 6.74; Independence, 17.15; West Union, Willing
Workers, 2,
54.59

FORT DODGE.—Boone, 6.80; Dana, 8; Le Mars, 12.50; Livermore, 3; Sac City, 6.79, 37.09
 FORT WAYNE.—Elkhart, 22.60; Kendallville, S. S., 25.26
 FREEPORT.—Freeport, 1st, 25; Ridgfield, 10; Rockford, Westminster Ch., 19.65, 54.65
 IOWA.—Burlington, 13; Keokuk, 25; Middletown, Bd., 4, 42.00
 LAKE SUPERIOR.—Ford River, 8; Iron Mountain, 10; Ishpeming, 22; Manistique, 5; Marquette, 50, 95.00
 LANSING.—Albion, 15; Concord, 5; Lansing, Franklin St. Ch., V. P. S. C. E., 2; Marshall, 7.35, 29.35
 LIMA.—Lima, 1st, King's Daughters, 10.00
 MADISON.—Madison, 30.69; Portage, 8, 38.69
 MATTOON.—Assumption, 7.03; Charleston, 5.75; Pana, 50; Shelbyville, 15; Taylorville, 31.54; Tuscola, 9.26; Vandalia, 12.50, 131.08
 MILWAUKEE.—Beaver Dam, 1st, 1.45; Milwaukee, Immanuel Ch., 60, 61.45
 MONROE.—Adrian, 14, Y. L. S., 10; Hillsdale, 11; Monroe, 12; Palmyra, Y. L. S., 10; Tecumseh, 18, 75.00
 NEW ALBANY.—Hanover, 4.78; Madison, 1st, 12.50; New Albany, 1st, 34.50; 2d, 32.85; 3d, 13.25, S. S., 4.20; Owen Creek, 30 cts.; Vernon, 6.05; Vevay, 7.12, 115.55
 NIOBRARA.—Pender, 2; Ponca, 20, 22.00
 OMAHA.—Blair, 4.85; Craig, 2.90; Omaha, 1st, 14.63; 2d, 2.90, Baby Bd., 37 cts.; Little Toilers, 5.50; Gleaners, 1.68; Castellar St. Ch., 2.25; Knox Ch., 6.15; Westminster Ch., 9.67; Ambler Place Ch., 3.69, S. S., 1; Schuyler, 3.50, 59.09
 OTTAWA.—Aux Sable, 5.65; Granville, 4.51; Mendota, 8.05; Ottawa, 18; Waltham, 5, 41.21
 PEORIA.—Canton, 5.75; Delavan, 4; Elmira, 13.65, Temple Builders, 10; Eureka, 2; Farmington, 5, Y. L.

M. S., 2; French Grove, 2.50; Galesburg, 12.85; Green Valley, 7.50; Knoxville, 5.50; Lewistown, 46.70; Peoria, 1st, 43.50, E. R. Edwards Bd., 10, Little Lights, 4, Y. P. S. C. E., 7.25, Y. L. M. S., 9.64; Westminster, 2.61; 2d, 39.45; Calvary Ch., 14.60; Grace Ch., 6.50; Princeville 20; Dunlap, Prospect Ch., 12.50; Vermont, 2; Yates City, 9.50, 299.00
 PETOSKEY.—Boyne City, 70 cts.; Harbor Springs, 1.62; Lake City, 1.80; McBain, 2.37; Mackinaw City, 6.39, Northern Lights, 60 cts., 13.93
 ST. PAUL.—Buffalo, 2.40; Hastings, 2.50; Minneapolis, 1st, 38.60; 5th, 3.50; Andrew Ch., 12; Franklin Ave. Ch., 5; Shiloh Ch., 10.46; Stewart Memorial Ch., 10.10; Westminster Ch., 13.60; Gleaners, 37; St. Cloud, 9; St. Croix Falls, 7.89; St. Paul, Dayton Ave. Ch., 60; House of Hope Ch., 221.40, 553.45
 UTAH.—Ogden, 4.80
 VINNENNES.—Claiborne, 6.50; Evansville, Walnut St. Ch., 60; Terre Haute, Moffat St. Ch., 6.25; Upper Indiana Ch., 7.46; Vincennes, 5, 85.21
 WINONA.—Chatfield, 12.10
 MISCELLANEOUS.—Hastings, Col. Mrs. John Cameron, 10; Clarksville, Ia., Mrs. and Miss Graham and cl., 4; Albert Lea College, Young Ladies, 23.38; Muncie, Ind., Mrs. Fulton Bd., 50; income from real estate, 124.84, 212.22

Total for month,	\$3,025.15
Previously acknowledged,	4,101.88

Total from April 20,	\$7,127.03
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MRS. C. B. FARWELL, *Treas.*,
 CHICAGO, July 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1891.

BINGHAMTON.—Afton, 6.41; Cortland, 33.15, 39.56
 BROOKLYN.—Classon Ave., 10, Mrs. G. H. Pillsbury, 5; Duryea, 12; 1st, 5; Franklin Ave., 5; Greene Ave., 12.60; Lafayette Ave., 136.35; Memorial, 46.75; Noble St., 6; Prospect Heights, 2.50; Little Givers, 4; Ross St., 5; 2d, 8.93; South Third St., 5; Throop Ave., 7; Trinity, 20.90; Westminster, Lend-a-Hand Bd., 5; a friend, 1; Stapleton, S. L., 1st, 3; Woodhaven, L. I., 3, 304.03
 BUFFALO.—Buffalo, North, 35.30, Miss. Bd., 20; Orchard Park, Y. P. S. C. E., 18; Portville, Y. L. S., 35, 108.30
 CAYUGA.—Auburn, 2d, 44.07; Girls' Miss. Bd., 8.65; Aurora, a friend, 100; King's Miss. Bd., 7.61, 160.33
 CHEMUNG.—Elmira, 1st, 56.58
 GENEVA.—Seneca Falls, Boys' Miss. Bd., 30.13; Shortsville, Carrier Doves, 12.50, 42.63
 HUDSON.—Chester, 30.00
 LONG ISLAND.—East Moriches, Miss. Bd., 5; Middle Island, coll., 2.50; Setauket, coll., 6.50; Southampton, Shinnecock, 2; Westhampton, Miss. Bd., 4.82, 20.82
 MORRIS AND ORANGE, N. J.—Morristown, 1st, 200; South St., 150, Y. L. S., 68, 418.00
 NASSAU.—Freeport, 26.06; Huntington, 1st, 30.50; Newtown, Miss. Bd., 7.90; Springfield, 18, 82.46

NEW YORK.—Park, 5.20, Seekers for Pearls, 5.20; Phillips, 35; University Place, a friend, 10, 55.40
 NIAGARA.—Barre Centre, 1.35; Lewiston, 3.25; Lockport, 1st, 50; Niagara Falls, 9.38, 63.98
 NORTH RIVER.—Amenia, King's Servants, coll., 15.00
 OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 23.50; 2d, 12.32; Oneonta, 8.75, 82.07
 WESTCHESTER.—Brewster, South East, 50 cts.; Rye, 38.25; Sing Sing, 10; Yonkers, Westminster, 25, 73.75
 MISCELLANEOUS.—Cash, 4.82; through Mrs. Condict, 31.75, 36.57

Total,	\$1,589.48
Total receipts since April 1, 1891,	9,078.81

MRS. C. P. HARTT, *Treas.*,
 53 Fifth Ave., New York City.
 MRS. J. A. WELCH, *Asst. Treas.*,
 53 Fifth Ave., New York City.

BOX LIST.

From Girls' Miss. Soc., Brick Ch., Rochester, N. Y., to Westminster Hospital, Oroomiah, Persia.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for July, 1891.

EMPORIA.—Council Grove, 4.65; Derby, 2.29; Newton, 12; Mayfield, 6.50; Wichita, 1st Ch., 14.23, Miss. Bd., 5, 44.67
 KANSAS CITY.—Butler, 15; Creighton, Olive Br. M. S., 2.50; Kansas City, 1st Ch., 27.49; Knobnoster, 3; Willing Hands Bd., 6.25; Montrose, 6.60; Raymore, 5.75; Y. P. S., 3.70; Busy Harvesters, 1.37; Sedalia, Central Ch., 8.50; King's Messengers, 5; Rozier, Sharon Ch., 2, 87.16
 LARNED.—Halstead, 2.50; Hutchinson, 12.50; McPherson, 8.45, 23.45
 OZARK.—Springfield, Calvary Ch., Y. L. M. S., 150.00
 PALMYRA.—Louisiana, 3; New Cambria, Busy Bees, 1.60, 4.60

ST. LOUIS.—Carondelet, 4.80; St. Charles Lindenwood, Y. L. M. S., 3.05; St. Louis, Mrs. L. D. Hopkins, 25 cts.; Lafayette, P. Ch., Y. L. S., 15; Washington and Compton Ave. Ch., 125, 148.10
 TOPEKA.—Auburn, 10; Black Jack, 13.75; Clay Center, Willing Workers, 5; Topeka, 1st Presb. S. S., 47.06, 75.81

Total for the month,	\$433.79
Previously reported,	849.17

Total,	\$1,282.96
MRS. J. M. MILLER, <i>Treas.</i> , 1760 Missouri Ave., St. Louis, Mo.	

Receipts of Woman's Occidental Board of Foreign Missions ending July 22, 1891.

LOS ANGELES.—Anaheim, 4; Azusa, 7; Cornado, 18.78, Mission Bd., 25; Colton, S. S. Bd., 3.31; Elsinore, 6.50, Do What You Can Bd., 12; Los Angeles, 1st, 60, Round Table of the King, 2.90; Immanuel Ch., Mary T. Minor, 9.58; Grandview Ch., 4.23; Kate Dimmick, 1.55; Bethany, 2.05; Y. P. S. C. E., 2.25; Spanish School, Estralla de La Mariana Bd., 6.25; Chinese Ch., Morrison Bd., 16.70; Monrovia, 3.50; Orange, Golden Links Bd., 2.47; Pasadena, 1st Ch., 14, Little Drops of Water Bd., 8.15; Pomona, 6.42; Santa Ana, 13.80; San Bernardino, 6; San Diego, 29; Santa Monica, 3; San Buen Ventura, 6.95; Tustin, 2.50, Busy Bees Bd., 5; The Palms, 1.50, 284.39
 SACRAMENTO.—Sacramento, Westminster Ch., 3.20; Chico, 10, 13.20

MISCELLANEOUS.—Advertisements in Annual Reports, 10; Independence, Mo., Mary Wheeler Soc., 18.75, 28.75

Total for the month,	\$326.34
Previously acknowledged,	911.85

Total,	\$1,238.19
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The following corrections should be made in the report of last month: From San Francisco Presb'l Soc., 11.10. Total from San Francisco Presbytery, \$133.80; Total for the month, \$159.90; Previously acknowledged, \$390.75; Total, \$906.65.

MRS. L. A. KELLEY, *Treas.*,
 933 Sacramento St., San Francisco, Cal.
 July 22, 1891.

